

B'NAI B'RITH *National Jewish Monthly*

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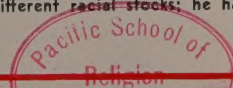
No. 5



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(See page 168)



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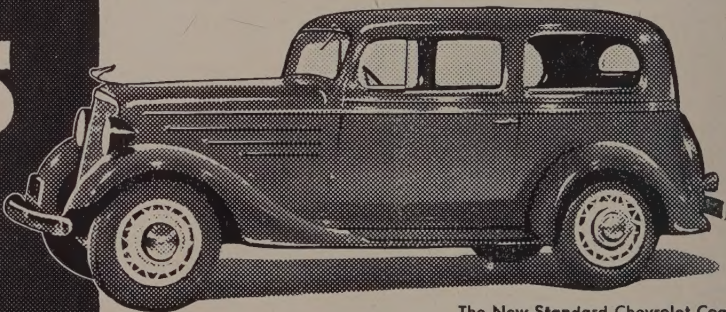
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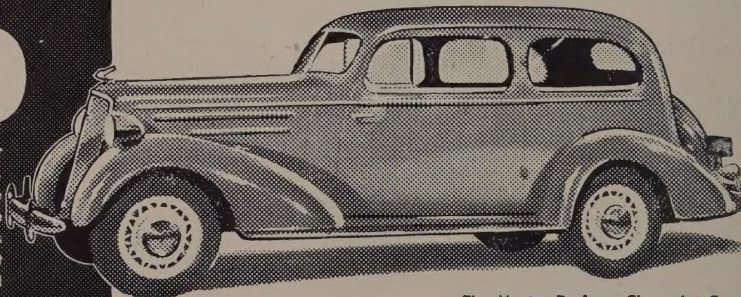
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The National Jewish Monthly

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VOLUME 49

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EDITORIAL COMMENT

About Jews Doing Their Share

GENERAL CHARLES SHERRILL, a former U. S. Ambassador to Turkey and a friend of the Jews, recently spoke on anti-Semitism. Jewish friends of his, he said, have expressed the opinion that too many Jews are in the public life of the United States. They believe that for their own good Jews should abstain from too much public prominence.

But a courageous Jew may ask: "Because I may get hurt should I withhold myself from public duties, should I keep hidden the social ideals that are my inheritance?"

Let us imagine (and it is not difficult to imagine) a corrupt city. Its corruption sickens all honest men and brave men arise, like prophets, to cry out in the wilderness and to summon all righteous men to march with them.

Shall Jews answer: "No! This is none of our business. We, as Jews, may suffer from being active in this movement. We must look to our own interests first; let others save this city if they want to. We shall let well enough alone."

In our opinion this would not only be treason to the community, but also to Jewish teaching, to the righteousness which is in the Jewish ideology, to the prophetic inheritance.

Happily, this has not been the attitude of Jews who are found among the leaders in movements against civic corruption and who are foremost in the current trend of social progress. Their duty is where righteous men are required, where banners of social ideals are raised.

* * *

The Birthday of a Great Christian

THE 70th birthday of Dr. S. Parkes Cadman was celebrated last month. In him are the knightly qualities of which men think when they speak of a "Christian gentleman."

He has stood where justice needed to be defended

and where persecution needed to be exposed to the conscience of the world. He has been one of the major American prophets, a champion for understanding and toleration.

To him the world is no filing cabinet in which each religious group must keep to its separate compartment, serving itself alone. We should say that he contemplates the world as a great ship in which the crew must labor faithfully in unity for the good of the ship.

One scarcely can tell off-hand to which Christian denomination Dr. Cadman belongs; for he has become the common possession of all men of good will and Jews think of him almost as one of their own.

It is to the great credit of this nation that this prophet of good will enjoys such a vast respect in the land; he stands among the most beloved of clergymen and his arrival in any city is esteemed as an event.

Seventy years old is he? But the flame of his ardor is not diminished, his wisdom increases with the experience of life, he stands at the peak of moral authority wherever men honor social righteousness.

He is no dour prophet, but one with gentle humor; a scholarly man of wide knowledge, he is, nevertheless, among the meekest, and the stranger feels at once in his presence a radiant friendliness. He hates only bigotry, intolerance and injustice.

His pulpit is in Brooklyn, but his congregation is the nation; he is a Christian clergyman, but men of all creeds know him as a leader.

We wish Dr. Cadman many more years of life and work.

* * *

On the Right of People to Live

IN this month of George Washington's birthday it is the practice of Jewish editors to refresh the public's mind with what Washington said about religious liberty. He said it in his famous letter to the congregation of the Newport, R. I., synagogue.

The B'nai B'rith Magazine goes to members of the Order for the nominal sum of 75 cents a year. Non-members pay \$1.50 a year. Although the Magazine is the official organ of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their Magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial offices.

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The right to worship in accordance with one's conscience is not seriously disputed anywhere any longer. In Mexico, where the church has been made to suffer vigorous repressions, the individual's right to worship is not curtailed. In Soviet Russia the churches were crowded on Christmas day by elderly irreconcilables, despite a government so anti-religious. Even Hitler has never intruded on the service of any synagogue.

Indeed, nowhere in the world is the Jewish religion being persecuted today. The oppressors (as in Germany and Poland) are willing enough that their victims get what religious comfort they can for the pains they inflict on them.

Such inefficient medieval rulers as Ferdinand and Isabella of Spain attempted to destroy Jews by proscribing the right to observe the Jewish religion; the modern, more efficient Hitler seeks this end by depriving Jews of the right to live.

True, the old religious persecutors had physical means by which to enforce their prejudices. There was the fagot by which many an obstinate Jew was burned; there was the torture chamber by which Jews were at times converted.

But, after all, you can't burn a whole people; if many were burned many more lived. The instrument of the modern tyrants leaves no blood on their hands and destroys a populace by one decree that prohibits employment of the victims and drives them from their places in hospitals, the law courts, the government, the theaters, and the business houses.

* * *

Mr. Dumba Speaks Up for Justice

AMERICANS remember Mr. Dumba. He was the Austrian ambassador to the United States before we entered the war. Being, quite naturally, an intense partisan of Austria in the war, he was indiscreet with words and the United States government gave him his passports.

As an international figure he was not heard of again until last month when he courageously addressed the Austrian chancellor in behalf of justice to the Jews. With Viennese grace Austria has been doing to the Jews courteously what Germany has done with the roughshod feet of Prussian guards. Jews in Austria are being deprived of means of livelihood, are being driven from government positions, are being boycotted, and all with such sardonic courtesy that the world has scarcely heard of it.

But there is evidence that Austria has not yet permitted itself altogether to descend to the darkness which encompasses Germany; for in Austria the voice of protest can still make itself heard. So Mr. Dumba speaks.

Mr. Dumba protests against governmental toleration of anti-Semitism. He deplores the government's leniency toward anti-Semitic publications which urge boycotting of Jews and incite the people against them. This, he says, will alienate the sympathy of the world from Austria.

Even worse it is "disturbing internal Austrian economy and flagrantly infringing on the Austrian constitution and laws." Mr. Dumba is wisely aware that to devastate an effective and gainful portion of the population does not tend to increase prosperity in Austria.

Such wisdom is not vocal in Germany where even the wisdom of the wisest lies paralyzed by fear. Proudly the Nazi rulers announced last month that, in

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the year 1933, 64,697 Jews left Germany and that in 1934 there was "a marked decrease of German Jewish population."

* * *

Persian Competition for the Aryans

BEGINNING March 22, Persia will call itself Iran. Iran is kin to "Aryan" in which dignity Hitler has clothed the Germans. The Persians insist they are true and original Aryans; therefore, Iran.

This is like stealing a copyright. For was it not officially announced even two years ago that Aryan purity and superiority is centered in Germany? Was it for nothing that all Jews in Germany were put in their place, Jewish artists and scholars and scientists driven out in order that henceforth there might be no question of Aryan supremacy in Germany?

Now these Persians come and by official decree make it known to the world that they are the Aryans!

What may we look for now? Is such an affront to be tolerated by a proud nation whose Aryanism has been certified by a chancellor in whom is all law and authority?

Certainly, this looks like war. It suggests the possibility of German bombing expeditions over Persia to pour tons of explosives on Teheran and spray the land with disease germs and thereby prove to the Persians who are the true Aryans. That should settle it. Those Persians who survived would have no doubt of the error of their pretentious leaders after seeing this demonstration of cultural Aryanism.

The false pretense of the Persians is patent. The New York Times says: "The Statesman's Year Book shows the fatal incompetence of the present Persia to qualify for the name it so rashly proposed to take: 'There is a wide tolerance exercised toward Armenians and Nestorians, Jews and Parsis in cities where Europeans reside.'"

This certainly shows that the Persians cannot be true Aryans. Were they true Aryans (in accordance with the German prescription) they would see to it that no group were allowed to remain in Persia whose presence might

suggest that there were any worthy people in the world besides Persians.

The Matter of Jews Employing Jews

PARTICULARLY interesting was the speech of Mr. Joseph Schlossberg, a Jewish trades union leader, before the recent Jewish welfare convention.

Mr. Schlossberg spoke on "Jewish anti-Semitism." He pointed a finger at certain Jewish business men who do not want Jews in their employ.

We hope there are not many of these. Not that we say that Jews shall employ only Jews, for that would be as abominable as the attitude of others who say, "We shall employ only non-Jews."

But the current situation seems to make it imperative that places be made for Jews in Jewish business and industry. This situation has become rather well known and many a young Jew feels the doors of industry closing against him when he fills out the application blank for employment.

There is always a certain question to be answered: "What is your religion?" By experience he has learned that the answer to this question may contain condemnation for him; since if he answers, "I am a Jew," there may be no employment for him.

It has come to pass that to obtain employment in non-Jewish industry a Jew has had to resort to expediciencies, subterfuges and compromises. If he has a Jewish name he alters it to one that contains no betrayal of his identity. To the question, "What is your religion?" he answers, "Unitarian."

By this masquerade he manages to obtain a position to which his merits entitle him. Though he is competent, his work is under the shadow of a daily fear; perhaps today they will find him out. They will find him out and the manager will summon him: "You are a Jew!"

This has happened.

It's Time to Start Building Again

ALL of this suggests that there ought to be a survey and a reconstruction of Jewish life in America. In all the years since the war we have been thinking of Jews in terms of other Jews.

Jewish life was something to be saved in Poland, to be defended in Germany. Our own Jewish life was a sacrament dedicated to distant Jews.

We used to look at our own happy lot. We had no problems worth mentioning. We were the richest Jewry: we were building million-dollar synagogues; our institutions flourished with the greatest of ease. If one knew of discrimination it was something that (one heard) had befallen some other Jew; it had to do largely with the policies of some hotels and one could laugh at that.

It was a comfortable world we lived in them, with room enough for everyone, it seemed. When a boy left school there was a place for him; that was to be taken for granted.

There is no space here to tell how it all happened; but suddenly, the whole happy scene was transformed. We who had been troubled by the problems of distant Jews now felt an oppression of grievous problems of our own. Chief of all was the pain of the Jew's economic status in a changing world. Where employment had become scarce, where there were few jobs to go around, the Jew was a sort of outsider. Others must be served first. The Jew could wait.

Thus we came to economic discrimination. We like to think that this is not anti-Semitism so much as the natural tendency of a dominant group to look after its own first in any crisis of human affairs. Whatever it may be called, it's here, and the question is whether we who troubled ourselves so faithfully on account of distant Jews can apply ourselves with the same zeal to the solution of our own heavy problem. How great we were in building the good Jewish life that we established here in the years since the '80's! Are we ready to apply ourselves with equal greatness to new construction?

Something of this was brought to the National Council of Jewish Federations last month by Dr. Mordecai Kaplan. He called for a national Jewish Planning Committee to study the problems of Jewish life from all angles, to present a program. First among the Jewish problems he placed the economic disabilities of Jews... "If the Jew is to meet his obligations to America, he must be integrated into the economic framework of American life to the same degree as his non-Jewish fellow-citizens... Only upon the removal of their economic disabilities will Jews be in a frame of mind to develop their cultural and spiritual values."

He called for a Jewish approach to this problem on the principle that "all Jews are responsible for one another."

Curing Anti-Semitism by Tea Parties

A WELL-MEANING Jew of London was troubled on account of misunderstanding between Jews and Gentiles.

"If," he reasoned, "we could start with the children..."

An idea came to him: To give a tea party for eighty children, half Jewish, half Gentile. The officers of a synagogue selected the Jewish guests, the Gentile children came from the membership of a Baptist and a Methodist Church.

The philanthropist's theory that the cure for anti-Semitism must begin in children is correct, but the application was rather weak. We have heard it said that anti-Semitism begins in Sunday-school with the story of the passion of Jesus; but we surmise it starts even earlier... in the home.

An enlightened Christian lady once told us: "Long before I had ever seen a Jew I was afraid of Jews. In my childhood we lived in a small town in which there were no Jews. What I knew about Jews came to me from my parents early in life. There were occasional references to Jews and the word 'Jews' was uttered with such abhorrence that the very name contained something terrible to my young mind."

"I was almost twenty before I lost my fear of Jews. I was sent east to school and there, among my classmates, I met Jews for the first time. They were fine girls and I remember writing home, 'Jews are not at all what you think.'"

"But I confess that even to this day I, at times, suddenly discover myself entertaining this prejudice which my parents gave me, despite my best efforts to keep my heart clear not only of ill-will against Jews but all my kinsmen of the humankind."

This may suggest that perhaps education against anti-Semitism should be adult education and should start in the home where the seeds of anti-Semitism are sown early.

The Nazis Are Frightened

By JACOB R. MARCUS



HAVE before me an innocent-looking pamphlet of about 1700 words. It is signed "Dr. Goebbels," who, you know, is the present German Minister for National Enlightenment and Propaganda. Paul Joseph Goebbels is a very shrewd man and a well educated one, too, one of the few National Socialist leaders with a good academic background. He owes a great deal, we are told, to his teacher in Heidelberg, Professor Friedrich Gundolf, who was born with the good Jewish name of Gundelfinger.

Just a few months ago (October, 1934) Dr. Goebbels addressed this pamphlet "To The German Journalists" and called it: "A Program for the General Attitude of the German Press." On the surface it appears to be merely another decree telling German editors and reporters what to write, just another bit of censorship. After a brief introduction these instructions lay down certain general rules and then proceed to make specific suggestions dealing with the domestic, foreign, and economic policies of the German state.

Many writers for the press are reproached for not yet having absorbed the essence of National Socialism. They must make no distinction in their writings between the State and the National Socialist Party. Too much publicity is given to Nazi and governmental leaders. The Storm Troops, the pamphlet declares, are not a military power and should not be played up as such, either by word or by picture. They are merely National Socialistic educators.

Domestic policies are no concern of the press. Hitler and other officials, empowered by the people, will alone determine the form and conduct of the government. The people are not interested in any reminiscences of the former dynastic rulers. Details of the charges preferred against prisoners are to be avoided, particularly in the case of political criminals. There is to be no discussion of the Church problem in the press except on the basis of materials supplied by the approved agencies.

In matters touching foreign affairs the editors are enjoined to show due respect to all foreign nations, their leaders and their cultures; no attempt is to be made to form German National Socialistic institutions in other states.

In the last section the financial writers are asked to emphasize the economic successes of the Third Reich, which seem not to be recognized by all the people. And finally, in a series of short supplementary paragraphs, the editorial writers are importuned to make more use of their opportunities for propaganda.

This is a very brief survey of the Program in its superficial aspect, but when carefully analyzed we will find that it opens to us the mind of Dr. Goebbels, and ultimately of Mr. Hitler himself, for the Doctor does a great deal of thinking for the "Leader." By knowing what the press must not say, and what it is expected to say, we know what Hitler wants and what he fears. Now let us see what is behind these instructions to the newspaper men.

Hitler and Goebbels are afraid of the press. In 1932 the National Socialists owned about 123 out of a total of about 4703 German newspapers. Today they control them all, but they cannot man them completely with their own adherents. The great mass of German newspapers have been merely coordinated, the editorial writers having been compelled to knuckle under. But even some of the writers who are loyal National Socialists resent the vacillating policies of the Nazi leaders who switch suddenly from conservatism to radicalism and from radicalism back to conservatism. The result is that many editors—real Nazis or make-believe Nazis—refuse wholeheartedly to support National Socialism. They refuse to follow slavishly and obsequiously the changing policies of the leaders.

There is a very unobtrusive but insidious attempt on the part of some of the newspapers either to poke fun at Nazi officials with their fine uniforms and their splendid dinners and parties or to exhaust their arsenal of adjectives in praise of Nazi officials. Too much publicity is

therefore objectionable. It is not desirable that the masses be too conscious that they are ruled by a special Clique. If the people as a whole persist in believing that the National Socialists are only a political party and not the embodiment of the new Germany itself, then the people may even rise up and kick them out as it has a half dozen other parties in the last fifteen years. Hitler and Goebbels, therefore, want no conscious or unconscious stress on the party as distinct from the people.

"Our State is a Leader's State," we are told. Hitler will do the thinking for the people. "Therefore any discussion about the type of state is not to be tolerated." Why is there this desire to stop discussion as to the ultimate form of the new German State? Evidently many readers of the press feel that the present form is not final, that there are still changes to come. Unquestionably there has been a trend in the coordinated press to the idea of a monarchy. This is to be stopped; the old dynasties are to be given no publicity. That the National Socialists are really afraid of a turn toward monarchy is being confirmed by the persistent rumors of a second "purge" directed primarily against monarchist sympathizers.

The quietness with which alleged or real monarchist plotters are being removed is the result of the publicity which attended the first, the Roehm Purge of June 30, 1934. The brutal murders of this purge horrified the world; more significant is the fact that it shook the confidence of many Germans in the integrity of Hitler and his "thousand-year Reich." The Program we are now analyzing betrays rather clearly that it also frightened Hitler, who now realizes that if he is to go on he must have peace abroad in order, undisturbed, to iron out his troubles at home.

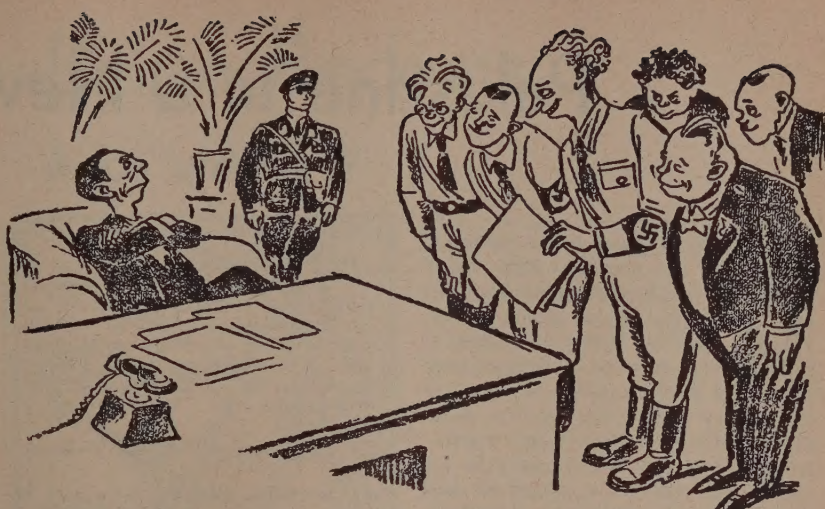
Because continued dissatisfaction of the Protestant masses would be dangerous for Hitler the editors are blandly informed: "The problem of the Church in Germany is settled." Nothing can be published on the

Church question that has not been first approved by the government.

Hitler is worried about the Storm Troops. He is afraid of them. "The regular army is the sole military force in the State," says Goebbels. This is a strong statement. No pictures or news reports may emphasize the military aspect of the Storm Troops, the Elite Troops or the Hitler Youth. "These organizations refuse to play at soldiers. They have the important and earnest duty of educating the people in the spirit of National Socialism," he adds.

There is an earnest desire on the part of the new Reich to convince the masses that the Nazi economic program has really brought them relief. The financial writers are adjured that it is incumbent upon them to make clear to the people that there is an economic upturn and that the National Socialists have created it. These writers must stop being technical. Matters touching economic improvement must be inserted where they can be more easily seen and thus have "a greater propagandistic effect."

It is not improbable that the order to stop writing about the military activities of the various Nazi units is motivated not merely by Hitler's desire to de-militarize them, but also by the wish to make the world believe that the aims of the New Germany are peaceful. The "bad" foreign press of the past two years has finally frightened the Nazi leaders. The German press therefore is



Der goetz von Berlichingen, Vienna

The critics call on Goebbels: "Allow us to ask you most respectfully whether the play which is to have its premiere tonight should please us or not."

warned not to insult foreign statesmen, particularly those who are dead. The cinema reels depicting the assassination of Alexander of Yugo-Slavia are not to be shown. Is this respect for the dead, as Goebbels says, or fear of showing some Germans what a simple art assassination is after all?

No attack on foreign cultures is to be permitted. "The German press must always bear in mind that National Socialism is not made for export." This statement is a startling reversal of the missionary spirit of the expansive National Socialism of only a year ago. Yet there are evi-

dences, too, that the important National Socialist plank of "the inclusion of all Germans in a Great Germany" has not been scrapped, merely submerged. German towns in foreign countries are not to be called by their new foreign names but by the old German names. The memory of those original German towns (in the Polish Corridor, for instance) is to be kept alive in the minds and hearts of the people.

The closing paragraphs of Goebbels's significant Program are addressed to the individual editor-in-chief. "He is to be the best propagandist. He is to recognize without any special instructions, what propagandistic duties are required of his newspaper at the moment." His treatment of the news must not through any monotony betray that it was supplied by the government agencies; he is never to forget the propagandist effect of a piece of news properly presented, and above all, the new German journalism "is to be distinguished by clarity of speech, truth in presentation, and mastery in form."

Except for one contemptuous reference to unsympathetic foreign papers as the "Jewish press", nothing is said about Jews. Hitler, Goebbels, and the newspaper men know that the Jews are through. Hitler is not thinking of them and is not afraid of them.

What is he thinking about? Whom does he fear? He and his friends are thinking of the future and they are worried; perhaps they are fright-

(Continued on page 177)



Goebbels whipping up public hysteria in one of his demagogic outbursts.

Palestine in a New Role

By ALFRED M. COHEN



AM pleased to be included in the company who today are gathered in our Nation's Capitol to lay plans for rebuilding Palestine so that it may become more than ever before in modern times a refuge, a hope and a reality for the Jew. I am glad of this opportunity to record—what I trust and believe may be assumed for every Jew, conscious and proud of his heritage—my deep concern for the progress and welfare of Jewish life in the cradle-land of our fathers. I am gratified that the privilege is mine to say this, not only for myself, but to register the same sentiment in behalf of the 50,000 members of B'nai B'rith in America and the added tens of thousands of B'nai B'rith in 29 other countries, including Palestine itself, for B'nai B'rith you must know is at home in Jerusalem, Tel-Aviv, Haifa, Safed, Rishon-Le Zion, Rehovoth, Zichron-Jacob, Hadera and Tiberias and its name is a household word in Palestine because of its eleven influential lodges and their fine work; the library it founded in Jerusalem; its Garden City adjacent to Jerusalem; its community center in Tel-Aviv and its financial and other assistance in every calamity in scores of years.

In this company it is unnecessary to enlarge upon the importance of the place which the Holy Land has occupied in the thoughts of our people in all ages and in all climes. That place in our thoughts has been of sacred value and has helped to preserve us from annihilation at the hands of countless oppressors, and strangely enough during the last decade or two perhaps through the play of some mysterious forces which the human mind can hardly divine, this traditional attachment of the Jew to Palestine has been growing, while most traditional values, whether Jewish or non-Jewish, have attenuated or entirely disappeared.

And now in our day when not one but many Hamans rise up to destroy the Jew, and when practically every haven of refuge is closed to him, Palestine assumes as never before in the modern era, a new role. She beckons the sorely laden to come to her with

THIS is an address delivered at the opening session of the National Conference on Palestine, January 20, at the Memorial Building of the Daughters of the American Revolution, in Washington, D. C. For an account of the Conference, see "The President's Page" in this issue.—EDITORS.

their burdens. She takes on new obligations and in simple justice we Jews in free lands should cheerfully add to our obligations towards Palestine. Nor should it be difficult despite differences which in the past have prevented united action for the Jewish people, in the presence of calamities that remind us of our kinship, to agree on a practical program for upbuilding of Jewish life in Palestine because it holds out a promise for the future safety of many of those now imperilled and the gratification of the souls' desires of many others.

Thus the religious Jew, the nationally conscious Jew, the tired of being merely a middle-man Jew, the dreaming for a better social order Jew, the studious Jew—some of each of these classes have gone to Palestine in quest of what they wish, perhaps not to fully find it, but at any rate free to follow their urge, and that sometimes yields greater happiness than would the goal. And lastly there were ourselves who did not feel so intensely any of those yearnings, who did not find ourselves out of joint with our surroundings and whose chief unhappiness was the unhappiness of our coreligionists whose lot was cast under darker skies.

That was the case of Palestine up to a recent date, but obviously the situation has radically changed during the last few years. All too vivid is our consciousness of this change. There is the German catastrophe and the threat of similar catastrophes in Austria and maybe in other countries, and there is a persistent menace to the lives of millions of our people in Poland, sometimes almost overlooked, because it has continued so long that it has lost the dramatic effect of novelty. There have arisen racial, religious and economic discrimination in most of Europe and out-

croppings of the same, I am sorry to say, elsewhere. And there is sadly, we must frankly confess, largely an indifferent world.

Fifteen months ago the League of Nations created a High Commission for aid of refugees. We hailed the act as evidence of the world's concern in the fate of the Jew, though, of course, the High Commission was to deal with refugees as such, both Jews and non-Jews. It was thought that a Commission in which some fifteen nations were directly represented, could at least solve the problem of half a million Jews in Germany. The Commission was hailed with high hope at the London Jewish Conference in November, 1933, which it was my privilege to attend as representative of B'nai B'rith. What has happened since the creation of the Commission, despite the best efforts of the competent and thoroughly sympathetic High Commissioner? Not a dollar has been contributed by any of the countries involved, and scarcely any of them has relaxed to the slightest degree the rigor of its immigration regulations. Here and there individuals have found a haven of refuge and an opportunity to earn a living, but mainly they were outstanding personalities. The fact is that world-wide unemployment and economic stress have been so severe that even countries which were kindly hospitable even before the High Commission was formed, have since issued orders barring refugees from employment so long as natives are unsupplied with places.

It was and still remains true that in this tragic situation, little Palestine, hardly larger than Connecticut in area, has shown great absorptive capacity. That it could provide for larger numbers than all of Europe, perhaps than all the rest of the world and practically without preparation for this sudden emergency, is little short of a miracle.

In view of what Palestine has accomplished for the Jews of Europe during the last two years, the skepticism of the conservative man of affairs must halt. For side by side with those who in years further back

(Continued on page 169)

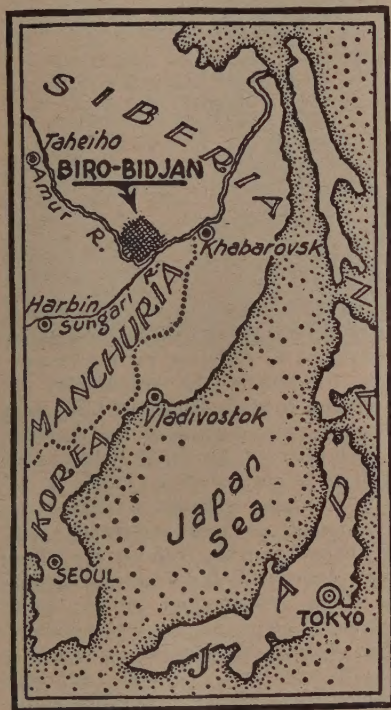
Biro-Bidjan Beckons

By DAVID J. SELIGSON

HERE has been much speculation recently about the desirability of wholesale Jewish immigration into Biro-Bidjan. With thousands of German-Jewish refugees encountering almost insurmountable difficulties in their efforts at permanent economic rehabilitation; with three and one-half million Jews in Poland ground under foot by a vicious system of economic disabilities which reduces them to the level of helpless paupers, it is understandable why there has been so much discussion, pro and con, over the feasibility of Biro-Bidjan as a new land of promise for the Jews of Eastern Europe.

It is contended by critics of the Biro-Bidjan project that the Soviet Government welcomes Jewish immigration into Biro-Bidjan because it is interested in the creation of a strong buffer state as a protection for its far eastern frontier in the event of a Japanese offensive. Its invitation to Jews, then, is not dictated by philanthropic motives. It is not actuated by a desire to ameliorate the conditions of the Jews, but is rather stimulated by self-interest and political considerations. Naturally, it is argued, the money of sentimental American Jews would be most welcome.

Those who have observed the position of the Jew under the Soviets, however, must concede that, unlike the other governments of the world, Russia has recognized the Jewish problem as a state problem and as a responsibility which it owes to the Jewish people. When we consider the successful work of the Agro-Joint up to date and the cooperation given to it by the government agencies, we cannot, in all fairness, accuse the Soviets of insincerity. The report given at the recent National Conference for Jewish Welfare by Dr. Joseph Rosen, Executive Director of the Agro-Joint and leading authority on the Jewish situation in Russia, indicates that real progress has been made and that the government has cooperated fully with Jewish interests. Two hundred and fifty thousand Jews have been placed on the



Map showing Biro-Bidjan and surrounding territory.

land. This represents an investment of \$40,000,000, of which the Government assumed half. Trade schools, originally Agro-Joint projects, have been expanded, and under government supervision have produced thousands of self-sustaining and productive Jewish workers. The government has assumed full responsibility for medical institutions originally created by the Agro-Joint for declassé Jews.

These are facts that cannot be overlooked. They are the most convincing proofs of the government's real sincerity in dealing with its Jewish population. It is in the same spirit that Biro-Bidjan is being offered to the Jew as an autonomous Jewish republic. At present there are 104 such republics representing the different nationalities in Soviet Russia. The Jews and the Gypsies are the only exceptions in this union of Soviet republics. The government wishes to right this situation.

The colonization of Biro-Bidjan

does present certain definite difficulties. Figures have been given which tell a very vivid story. In the last four years, from October, 1930, until today, 20,000 Jews emigrated to Biro-Bidjan and 10,000 re-emigrated. In 1932, 6,000 out of 9,000 re-emigrated. It is not a land flowing with milk and honey. The territory is rugged and wild. There is an over-abundance of rain-fall and a consequent problem of drainage. Roads are a rarity and travel and transportation anywhere in the ten million acres of undeveloped territory are difficult. The only railroad is the Trans-Siberian, extending from Moscow to Vladivostok. However, the land is rich in minerals. Gold, iron-ore and coal are a good basis for the development of heavy industry. The report of Dr. Rosen indicates that the agricultural possibilities are considerable, while industrially there is still greater promise.

It is well to remind our enthusiastic friends that Biro-Bidjan is not being considered as a homeland for the Jews of the world. The Soviet Government is not at all interested in the development of a cultural Jewish center in Russia, especially if religion is considered as a part of that culture. Let us not be led astray by the pleasant term "Autonomous Jewish Republic". It is to be "Autonomous" only insofar as it subscribes to Soviet Ideology. Even if Yiddish is used it will serve those purposes which "Emes" and other Yiddish periodicals serve, namely, Soviet propaganda as opposed to bourgeois, reactionary Judaism and all of its evils.

Certainly, we are all agreed that Biro-Bidjan can never take the place of Zion in our hearts. To the up-building of Eretz Yisroel, our privilege and our joy, we will devote all of our efforts.

Yet, with A. D. Gordon we realize the necessity for not only "yishuv" but of many "yishuvim" wherever Jews may find a chance to live. Let our downtrodden brethren of Poland and Eastern Europe find refuge in Biro-Bidjan. But Israel's eyes will always be turned "Kadimah"—toward the land of Israel.

Proselytes of Righteousness

By CECIL ROTH



THROUGHOUT the course of the Middle Ages and after, similar characters and similar events may be traced. Amongst the victims of the terrible massacre at Cologne, on the morrow of the Feast of Pentecost in that dark year, 1096, there were at least two proselytes, who were piously recorded in that tragic register, the *Memorbuch* of Nuremberg. The same volume contains records of several others in the same category—for example, Isaac, “son of our Father Abraham,” who was burned for the sanctification of the Most High Name (apparently in Nuremberg itself), leaving money for the education of the young; and “the proselyte who was converted at the time of the Lord’s anger,” martyred in July 1298. There were in addition several others—two at least of them being women. Among the martyrs of Weissenberg, in Alsace, we read of Rabbi Isaac, son of Abraham our Father, of Wurzburg, who was burned for the Unity of the Divine Name; and of Rabbi Abraham of Augsburg, “who rejected the gods of the peoples and broke off the heads of the images and was confident in life eternal, and tortured greatly and was burned for the Unity of the Name” on the 21st of November, 1264 (more than one poignant elegy was written in his memory). Most remarkable of all was a French proselyte, known as Abraham son of Abraham our Father “who had been head (Prior) of all the bare-foot Friars” and was put to death in the same cruel manner. All told, the names of no less than ten proselytes between the years 1264 and 1341—seven men and three women—are recorded in the *Memorbuch* of Mayence, which provides many of the details here reproduced. It is significant that no less than half of these met martyr’s deaths. Those responsible for the conversions were of course treated no less ferociously than the proselytes themselves. There is every indication that the final episodes mentioned above brought about a mass persecution at Weissenberg, where several other contemporary martyrdoms are recorded.

THIS is the second installment of an article of great present-day interest and importance, by one of the outstanding living Jewish historians in the world. Dr. Roth, who lives in London, England, is the author of “A History of the Marranos,” “History of the Jews in Venice,” and many other important writings.—EDITORS.

Contemporaneously, it is recounted how in France a certain Christian converted to Judaism, named Perrot, was buried by the community of Toulouse in their House of Life: and how, in consequence of the enquiry which resulted, the pious Rabbi Isaac Males was burned alive (1278).

It is highly significant that quite a number of these proselytes, notwithstanding the advanced age when they embraced Judaism and began to study Jewish lore, made themselves a name as Jewish scholars. The Tosaphoth mention a certain twelfth-century French scholar, named Rabbi Abraham the Proselyte, who made some pertinent observations regarding the different degree of observance which might be discerned between born Jews and those who joined the Jewish community late in life. Contemporary with him was a certain Josiphia, whose late introduction to Hebrew studies did not prevent him from writing liturgical poetry in that language. A certain Isaac the Proselyte was author of several mediaeval exegetical treatises. One begins to see the point of the statement attributed to Rabbi David Kimchi, the famous Franco-Jewish exegete of the thirteenth century, in which he speaks of various French proselytes, saints and sages in their practices, who became Jews because of the contradictory passages in the Gospels.

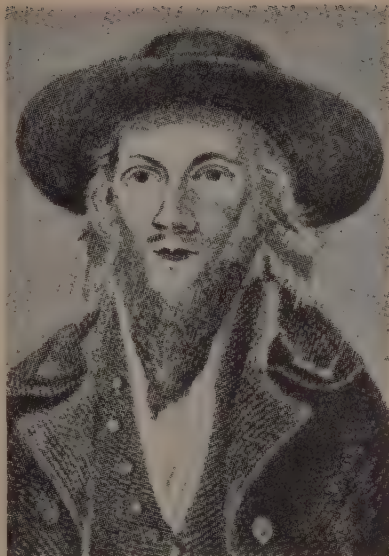
In England, the number of Jews during the Middle Ages was small: yet there may be traced among them quite a number of converts to Judaism. In the reign of Henry II., Jurnet of Norwich married a Christian heiress, Miryld, daughter of Humphrey de Havile, who of course, embraced his faith. Though a great scandal was caused at the time, his

daughter is encountered, sometime later, as an active member of the Jewish community. We read at the time of the massacres of 1190 of the extermination of a “Community of Proselytes.” The present writer ventures to believe that this is based upon a copyist’s error, *Gerim* (Proselytes) having been read for *Garim* (sojourners): but the fact that later generations could accept the erroneous reading demonstrates itself that the idea did not appear out of the question to them. April the 17th, 1222, witnessed the burning at Oxford of a certain deacon who had begun to study Hebrew literature and had been led thereby to become a proselyte to Judaism, ultimately marrying a Jewess. It is not certain whether he is to be identified or not with Robert of Reading, alias Haggai, about whom a similar story is told in a later generation—a Dominican Friar, who suffered at London. This episode is reckoned amongst the pretexts of the Expulsion from England in 1290. When one considers that in all probability only a minority of the cases became known, it will be realized how imposing this record is for so brief a period.

Other classical examples may be adduced from central and southern Europe. It will be noticed how many of the converts were Christian priests, whose studies had led them to realization of the logical superiority of Judaism. One after the other of these died at the stake, in almost every country of Europe. We have already witnessed more than one example from Germany. Italy provides the case of a learned Franciscan Friar living in Rome, named Cornelio da Montalcino, who suffered for his courage and steadfastness on the Campo dei Fiori, at Rome, on September 4th, 1557. Three quarters of a century later, and under Protestantism, it was the turn of Nicholas Antoine, pastor of a little place near Geneva, who had attempted without success to be admitted to the Jewish fold in Italy but continued his Jewish principles and practices in his own little community. The lord of an adjoining manor denounced him:

and on April 20th, 1632, he perished on the Place de Plainpalais near Geneva, imploring the mercy of the God of Abraham as he died.

The classical land of Jewish conversionism was of course Spain. It is insufficiently realized however, that of the Marranos, who suffered at the stake for secret adherence to the faith of their fathers or else escaped to profess it openly abroad, a large proportion were of mixed blood. In the official records, the martyrs and the fugitives are frequently designated as "half" or "quarter" New Christians, indicating that they possessed only that proportion of Jewish blood. Sometimes they were of unqualified Gentile descent. Thus, for example, in an informer's list of the community of Amsterdam in 1617, which the present writer had the good fortune to discover in the archives of the Lisbon Inquisition, one encounters such entries as "Antonio Dias Toscano, of Metola, in Alentejo, Old Christian, formerly in the service of the Grand Inquisitor." Many of the founders of the Jewish communities of London, Amsterdam, Hamburg, and New York had wives or mothers in whose veins no drop of Jewish blood was to be traced, or who had themselves begun to realize the verities of Judaism by reason of the ferocity with which its adherents were persecuted and the steadfastness with which they withstood their martyrdom. Moreover, persecution engendered in the crypto-Jews of the Peninsula a proselytizing, missionary spirit, such as is seldom met with in the history of their people: the Inquisitional records providing ample testimony of the zeal with which some of them propagated their faith, amongst "New Christians" and "Old." Of the most illustrious and devoted victims of the Holy Office, whose memory was so venerated by their Marrano contemporaries, both Fra Diego da Asunciao (who perished gallantly at Lisbon on August 3rd, 1603) and Antonio Homem, (the learned scholar who headed the crypto-Jewish group in the University of Coimbra, and was put to death on May 5th, 1624) were only partly Jewish by blood. Better known still was the case of Don Lope de Vera, a Spanish youth of gentle birth, without any trace of Jewish blood in his veins. His attention was turned to Judaism by his studies, and he became a devoted adherent of the "Law of Moses", so zealous that he endeavored to win over a fellow-student to his way of



Lord George Gordon as a Jew

thinking. Betrayed by the latter and arrested, he proudly proclaimed his adherence to the God of Abraham. While in prison, he had the temerity to circumcise himself with a bone, assuming the name of Judah the Believer: and he chanted Hebrew psalms on his way to the stake at Valladolid, on July 25th, 1644. A more fortunate contemporary of his was Lorenzo Escudero of Cordova, who adopted Judaism at Amsterdam under the name of Abraham Ger (or Peregrino—the Spanish equivalent of this term). He made himself notorious for a gallant resistance to the attempt made by the Governor of the Netherlands to reconvert him: composed a polemical work in defence of his new religion, under the title *The Fortress of Judaism*: and, under the alias Juan Gilles, proved a thorn in the side of the Spanish government in the Peninsula.

For it must not be imagined that all those who had the temerity to embrace Judaism paid for it with their lives: though the cases of those who did so are the more notorious. The pride of the University of Marburg, about the year 1600, was Conrad Victor, Professor of Classical Languages at the famous seat of learning. Finding it impossible to accept the Christian dogma of the Trinity or to believe in the divinity of Jesus, he made his way secretly, in 1607, to Salonica. Here he embraced Judaism under the name of Moses Prado. It was in vain that he solicited from the Duke of Hesse permission to return home to his family, and there enjoy the freedom of conscience which was the right of every man in

the Levant: and he remained an exile till his death some years later. Not unlike this was the case of Johann Peter Spaeth, who, born at Venice and resident at Augsburg, dedicated himself to the study of theology, in which he had made great headway. He was the author of an important work defending Catholicism against the attacks of the Reformed Church. But he suddenly became conscious of Israel's long martyrdom, which constituted the whole Jewish people the "Man of Sorrow" of Isaiah's prophecy: and he became converted to Judaism, under the name "Moses the German" (Moses Germanus). As a Jew, he continued his literary career, publishing amongst other works a doughty onslaught against Spinoza: and he died as a Jew at Amsterdam, in 1701.

Moses Germanus was by no means the only proselyte who figured in the Jewish community of Amsterdam at this period. More than one, as we have seen, figured amongst the ranks of the Marranos: and in the earliest registers of the Cemetery of the Spanish and Portugese community there figures a long sequence of "children of Abraham our Father"—some of them of English origin. The illustrations to one of the popular Haggadahs produced at Amsterdam at this period were actually engraved by a proselyte—an eloquent token of the degree to which persons included in this category were able to enter into the life of the community. A pathetic figure makes her appearance at about this time in the records of the Society for Dowering the Brides which was attached to the Spanish and Portugese Community at Venice. Here we read how full benefits were accorded, in about the year 1600 to "Esther, daughter of Abraham our Father, whom they burned".

A recently discovered Spanish document provides another instance of a proselyte who fled to the Levant in order to profess Judaism. This was a French aristocrat named Roueries, who possessed no less than three chateaux in the neighborhood of Lyons. Becoming convinced of the superiority of Judaism over other faiths, he made his way to Venice, with his two sons, and there entered the community. Subsequently, he went on to Constantinople, where Don Joseph Nasi, Duke of Naxos, received him and supported him as he deserved (it was in the course of the last decades of the sixteenth cen-

(Continued on page 170)

B'nai B'rith and Americanism

By I. M. GOLDEN



JEWS came to America with Columbus and later on, along with other immigrants, they settled in the various colonies on the Atlantic seaboard that were established by the different nations of Europe.

In the struggle of the Revolution there were the usual class distinctions on social and economic lines. The Colonists were divided between the liberal, democratic, America-loving Revolutionists and the ultra-conservative, aristocratic, English-loving Loyalists—the Tories. Jews generally, regardless of class or economic considerations, sided with the Revolutionists. They shared with them all the risks and dangers of what might have proved to be an unsuccessful rebellion. One of the glorious chapters in the history of the Jewish people is the part played by the American Jewish Colonials during the long and desperate fight for freedom. Hayim Solomon gave his huge fortune to Washington and died a pauper. Manuel Mordecai Noah also gave his all. Lieutenant David Franks served by Washington's side and spoke for him in the field of diplomacy. General Mordecai Sheftal organized and fed the troops of Georgia. Out of the total population of about 3,000 Colonial Jews—men, women and children—more than ten per cent of the men fought throughout the war; and so well did they serve, that of the meagre 45 whose names have been preserved, thirteen rose to high rank in the armies.

Fitting it is that on the Liberty Bell, sacred relic of the American Revolution, as it rang out the brave news that Independence had been declared, there was inscribed the Hebrew injunction found in Leviticus, "Proclaim Liberty Throughout the Land and to all the Inhabitants Thereof".

And in this America of ours, so fresh, so vigorous and new, the Colonial American Jews found what their forefathers had sought when they went out of Egypt—security, equality, freedom. Freedom built upon the basis of perfect legal equality—that is the American system. No

one has expounded it better than Washington himself, who, on responding to a message of affection sent him by a Jewish congregation of Newport, said:

"The citizens of the United States have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy. All possess alike liberty of conscience and immunities of citizenship. It is now no more that tolerance is spoken of as if it were the indulgence of one class of people that another enjoy the exercise of their inherent rights, for, happily, the government of the United States, which gives to bigotry no factions, to persecution no assistance, requires only that they who live under its protection, should demean themselves as good citizens in giving it on all occasions, their effectual support."

Next to God, these early Jews who organized B'nai B'rith held America as their chief and holiest passion. And when they met to adopt the constitution of their organization, they breathed into it the spirit of their fathers and clothed it in the ideology of this new nation.

A hundred years have come and gone. Chaos has come upon the world. The steady forward march of democracy has been halted and driven back. Dictatorships, ruthless and savage, have been imposed upon helpless people and they tremble in terror of another war, more bloody and destructive than the last. Bigotry and intolerance are especially fanatic and hateful. In Russia, all religious faiths, Catholic, Protestant and Jewish, are being strangled. In Italy, despite an apparent peace, the Fascist State wages war against the Church of Rome. In Spain, the so-called Republic confiscates churches, schools and convents and persecutes the priesthood. In Germany, the Nazi system has sought to destroy the Protestant Church and substitute a national church. It has sought to cripple and Nazify the Catholic Church and has deprived the numerically small Jewish group of its citizenship and its economic life. In Mexico, the Catholic Church has been outlawed, her churches closed, her

hierarchy either driven out or exiled, and her Holy Fathers forbidden to minister to their flocks.

Ground and beaten under the iron heel of Dictators in those countries and many others, their thinkers and scholars are forbidden to speak or to write. Liberals are harried and hounded. Labor has been disbanded and suppressed, its monies and properties seized, and its leaders imprisoned. Subjected to almost slavish conditions, it has been forcibly regimented into the service of the state. Organized labor in Italy, Austria, and Germany has been totally liquidated and is no more. Shall we not then, as free men, take heed? Behold America! It is a goodly land, and its people goodly folk. Shall we not in unison say "For our common country no effort is too much, no sacrifice too great"!

Against this crushing menace of subversive and despotic tides, all Americans must be one. We must stand firm upon the Constitution and hold steadfast to its principles. This Constitution is the charter of our freedom and the basis of our national life. It guarantees to everyone fundamental, natural rights—the right to work and to earn; to have and to keep the fruits of one's toil; to teach and to learn; to think and to speak; to write and to publish; to create art, music, poetry and song; to heal the sick; to speak for justice in the courts; as priests, ministers, and rabbis, to lead in prayer in church and synagogue—in short, the sum total of the human right to live and to be, regardless of origin, race or creed.

We extend the hand of fellowship to our Christian brethren and unite with them in all that pertains to the common good. Such has been the experience of our 150 years of nationhood. All classes, the Catholics, Protestants and Jews have labored side by side as members of the Great American Brotherhood standing upon a platform of democracy and equality, with perfect understanding striving together for the things that commonly concern them all, as human beings and as fellow American citizens.

Abraham Lincoln, Friend of Justice

By ALBERT A. WOLDMAN



MID the nerve-racking, turbulent days of the Civil War, the comparatively insignificant but long standing controversy of Switzerland's discrimination against the Israelites domiciled in the Swiss Cantons, came to the attention of President Abraham Lincoln.

All about him was chaos and confusion, causing him anxious days and sleepless nights. National affairs were seemingly in the very extremity of hopelessness. His pale face, sunken cheeks and weary gait eloquently revealed how heavily the nation's woes and trials were bearing upon him.

Yet when the Jews of America called his attention to the obnoxious Swiss treaty which denied Jews the right to domicile in the Cantons, this great humanitarian and champion of the oppressed found time to give the question the proper consideration and to befriend the Jews who had appealed to the government of the United States for aid.

Abraham Lincoln's answer to the anti-Semites of the old world was the appointment of Jacob Bernays, a Jew, as American consul to Zurich.

President Lincoln had inherited the Swiss-Jewish controversy from the administrations of his predecessors. Back in 1851, President Millard Fillmore had first objected to the pact with the Swiss Confederations because "Christians alone are entitled to the enjoyment of the privileges guaranteed by the present Article in the Swiss Cantons . . . It is quite certain," he continued, "that neither by law nor by treaty, nor by any other official proceeding is it competent for the Government of the United States to establish any distinction between its citizens founded on differences in religious beliefs."

Despite vigorous opposition, the United States Senate ratified the treaty. But when A. H. Gootman, an American-Jewish citizen, was ordered expelled from one of the Cantons and appealed to Theodore S. Fay, American minister to Switzerland, for intervention of the United States Government against his expulsion, great indignation arose in this



country. Many protest meetings were held and memorials drawn and forwarded to the Department of State requesting the immediate repeal of the obnoxious treaty. In October, 1857, a delegation of prominent Jews presented a memorial to President James Buchanan; and although the President received the deputation in the most friendly manner and promised to take steps to effect the removal of the odious restrictions against the Jews, the ensuing long drawn-out correspondence and exchange of despatches "illustrative of the old game of battledore and shuttlecock as applied to diplomatic problems," accomplished nothing.

When Abraham Lincoln took over the reins of the crumbling American government from Buchanan in 1861, he also inherited this troublesome

Swiss controversy along with the more ominous problems of slavery, secession and impending civil conflict.

There were less than 200,000 Jews in the loyal States at that time, and Lincoln had been intimate with only one—Abraham Jonas, a prominent lawyer and politician of Quincy, Illinois. While traveling the judicial circuits of Illinois, Lincoln as a lawyer frequently attended the court sessions at Quincy and often used the law office of Jonas & Asbury in which to confer with his circuit clients and prepare his cases. After Lincoln's nomination for President of the United States, he wrote an important political letter to Jonas which revealed the confidential relation that existed between the two. This friendship, coupled with Lincoln's profound respect for every form of sincere religious belief, were instrumental in causing him to order the immediate revocation of General Grant's unjust decree known as Order No. 11, which excluded the Jews, as a class, from within the lines of his army.

"I don't like to see a class or nationality condemned on account of a few sinners," the President explained.

So when amid his crushing burdens of the Civil War, the Swiss discriminations against the Jews came to his attention, he fearlessly revealed his favorable disposition toward them by naming a Jewish citizen, Mr. Bernays, as consul to Zurich. Mr. Bernays was then the editor of *The Anzeiger*, a German newspaper published in Illinois.

The appointment created a great stir both in Switzerland and in the United States, and Mr. Bernays met with much difficulty in Zurich before receiving his credentials. In America, a number of citizens of Swiss extraction protested against his confirmation, chiefly because he was a Jew, and also because of alleged complimentary articles published in his newspaper concerning Switzerland. The administration refused to withdraw Bernays's name and the Swiss finally accepted him.

In compliance with President Lin-

(Continued on page 176)

Twenty Years of Service

Leo N. Levi Memorial Hospital at Hot Springs Serves Jew and Non-Jew

By A. B. RHINE



HE twentieth anniversary of the Leo N. Levi Memorial Hospital will be formally celebrated at Hot Springs, Ark., on February 25. Hon. Alfred M. Cohen, President of B'nai B'rith, will be guest of honor, and Hon. A. B. Frey, of St. Louis, President of the Hospital Association, will be toastmaster. The event will be one of great significance.

The need of a free hospital in Hot Springs was long apparent and unsatisfied. In 1904 this need was called to the attention of District Grand Lodge No. 7, B'nai B'rith, which convened in San Antonio, Tex., and a committee known as the Hot Springs Disbursement Committee was appointed and authorized to appeal for funds in the District. The B'nai B'rith convention in Washington in 1910 nationalized the work and authorized the incorporation of the Leo N. Levi Memorial Hospital Association, with the purpose of erecting a free institution in Hot Springs as an expression of the humanitarian spirit of the Order as well as a monument to that great Ben B'rith, Leo N. Levi, who had died a few years before.

Hot Springs is an admirable site for the Hospital. It derives its name from the 35 hot springs that bubble up from the depths of the earth and are concentrated within a space of about half a mile. That they are beneficial in the treatment of certain diseases is believed and asserted by many reliable physicians, and by the United States Government, which owns the springs and maintains an Army and Navy Hospital there. The population of the town is 25,000.

Ground for the Hospital was broken in the spring of 1913, and the doors of the institution were opened on November 1, 1914, for the reception of patients. The Leo N. Levi Memorial Hospital is a modern, fire-proof structure of brick and concrete, four stories high in the center; it was erected at a cost of \$100,000. In addition to all the other facilities of a modern hospital, it is equipped with a bath house supplied with the waters of the hot springs from the United States reservation—furnished free of charge through a special Act

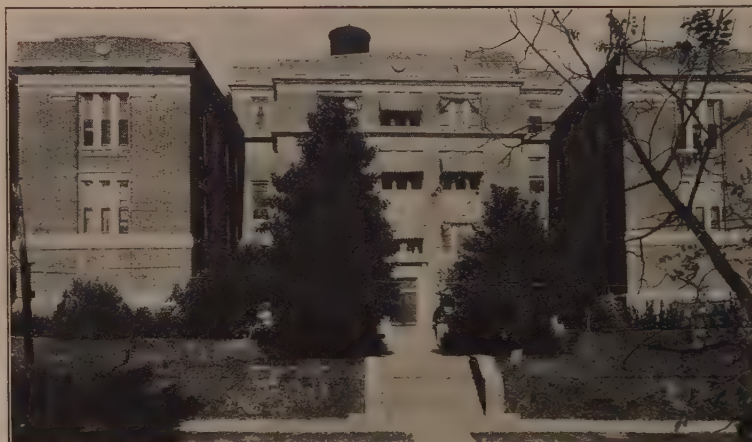
of Congress. A nurses' home for the students of the Hospital's Nurses' Training School was built in 1924 at a cost of \$40,000 through the efforts of the Jewish women of the South. The Charles Steinberg Clinic was built in 1928, largely through the contribution made by Mr. Louis Steinberg of St. Louis. It is an integral part of the United States Public Health Service.

The Leo N. Levi Memorial Hospital has a capacity of 72 beds. There are four wards of 15 beds each for adults and a special ward of 12 beds for children—the Beatrice Lehman Metzger Children's Ward. Adjoining it is the Emma Silberman Mendel Solarium for Children. A beautiful little synagogue, the Gus and Irene Strauss Memorial Chapel, provides for the religious needs of the Jewish patients.

The Hospital is dedicated exclusively to the service of those who are unable to pay. It admits no regular pay patients. In the year ending December 31, 1934, the Hospital extended its benevolence, in its beds and clinics, to 8,202 men, women, and children. It is non-sectarian.

Its work has gained recognition both in Jewish and non-Jewish circles. It has the hearty endorsement of B'nai B'rith, as evidenced by the support the Hospital has been receiving from various B'nai B'rith sources. Welfare organizations are also generous in their praise of its achievements, and in addition it has been paid a tribute by the United States Public Health Service.

The value of a charitable organization should be measured by the services it is rendering humanity. What has the Leo N. Levi Memorial Hospital ac-



The Leo N. Levi Memorial Hospital at Hot Springs, Ark., and (above) the Strauss Memorial Chapel, showing hospital patients at services.



complished in the past twenty years?

Before it was opened there was no provision whatever for the care of the sick among the poor who flocked to this great health resort. A few physicians gave free medical service to the small number of unfortunates who came to their attention, but there was no way to provide proper medical care or hospitalization. The result was neglect, misery, and often death. The coming of the Hospital opened a new era and changed the situation completely. Statistics are usually lifeless figures; in the case of the Hospital, however, they assume tremendous significance. When it is stated that since its opening the Leo N. Levi Memorial Hospital treated more than 65,000 men, women, and children in its beds and clinics, and that more than a million dollars was raised and expended in this task of conserving human life, these figures become eloquent! One can conjure up a long line of thousands of human beings of all races and creeds, burdened with disease and poverty, old men and women bent with the weight of years, feeble, gray-haired, stricken; young men and women with the hope of life still strong in their hearts, begging for a chance; mothers with babes in their arms pleading for their little ones; and little children, often the victims of the inexorable law that visits the sins of the fathers upon their children, pleading for strength and life. Oh, the tragedy of it! And one can see thousands of these victims of circumstances leaving the Hospital restored to health and strength; revived, full of hope—taking their places in the ranks of self-reliant, self-respecting, independent men and



Three scenes at the Leo N. Levi Hospital. Top, left: a Seder supper for patients; top, right: the solarium; below: the Nurses' Home.

women; children, with the smile of childhood on their lips and the song of hope in their hearts, with the future of health and vigor beckoning to them. Oh, the joy of it!

To those who have shared with us these emotions of despair and exaltation, and who have aided in the great task, we cannot but be grateful as we are entering upon the 21st year of our work. However, the opportunity for philanthropic service is greater than ever in these trying times, and the Leo N. Levi Memorial Hospital is making new friends. To these it bids welcome. The saving of life must go on!

This Speaks for Many

LESS than two months ago, Mrs.

Regie Newman, matron of the B'nai B'rith Home at Yonkers, N. Y., effected the admission of Miss Sadye Lorenz into the Leo N. Levi Memorial Hospital at Hot Springs, Ark. A letter recently received by Mrs. Newman from Miss Lorenz follows:

"I am most grateful to you for having made it possible for me to come here to the Levi Hospital, at Hot Springs, and I am likewise grateful to B'nai B'rith. I cannot praise the Hospital and its nurses enough. The atmosphere is pleasant and homey. I think a wonderful piece of work is being done here to help suffering humanity, which is aiding us back to the road of health.

"I am getting along nicely with the aid of these baths, and I am grateful to the organization which has given me a new lease on life. I feel I may be able to walk again with ease. I hope some day to become a member of a B'nai B'rith woman's auxiliary."



Dr. Charles J. Kaufman

DR. CHARLES J. KAUFMAN of New York has been appointed to succeed the late Dr. I. D. Bronfin as Medical Director of the National Jewish Hospital at Denver. He is 38 years old and a graduate of C. C. N. Y. and the Cornell Medical School. After service in a number of large hospitals in the East, he became attending physician and a member of the executive committee of Seaview Hospital, New York, the largest tuberculosis institution in the country.

CURIOSLY, the largest Christmas gift of the season to organized charity was from a Jew. The will of Reuben Max Isaacs, who died in New York Dec. 13, provided contributions of \$1,250,000 to various Catholic, Protestant, and Jewish philanthropies.

Born in Cincinnati in 1880 of one of the most renowned Orthodox Jewish families in the city, Mr. Isaacs lived successively in Kansas City, New York, and Rochester. So unassuming and modest a man was he that the New York Times declared "there were no sketches, no clippings about him in newspaper 'morgues'". So far as can be determined, he was neither active in nor a member of any Jewish or other organization, but during his lifetime was very generous, always anonymously, to charitable causes.

In a letter to the Cincinnati *Enquirer*, Alfred M. Cohen, President of B'nai B'rith, paid tribute to the Isaacs family, which included Reuben Isaacs's grandfather, Reb Schachne Isaacs, founder of a synagogue which bore his name, Moses and Abraham Isaacs, two of his sons, and Dr.

Nathan Isaacs of Harvard University, the son of Abraham Isaacs.

A CONSIDERABLE number of persons in this country were misled into believing that pogroms against Jews had broken out in Moscow and Leningrad, on the basis of false newspaper-reports to that effect. These reports were denied by both the Reuter News Agency and the Jewish Telegraphic Agency, to say nothing of Soviet officials, who called the reports "nonsense."

Rabbi Samuel Wohl of the Isaac M. Wise Temple, Cincinnati, received the following letter from Colonel Raymond Robins, famous Red Cross worker during the War and Russian expert:

"I wish to assure you—an assurance YOU probably do not need—that the reported pogrom in Leningrad and Moscow never took place, according to private and reliable information I have received direct from the Soviet Union. By all that I witnessed and knew about the happenings in the Soviet Union, both during 1917-18 and 1933 there is no land where race discrimination is less apparent than in the New Russia. Leaders in all the life and labor throughout the Soviet Union are many of them Jewish, and the richest contributions in mind and spirit to the New Order in that strange land come from the hand and brain and soul of the Hebrew people."

Perhaps the false report of pogroms sprang from the fact that four Jews were among those recently executed by the Soviet government for terroristic counter-revolutionary plans which resulted in the assassination of Sergei Kirov and which were nipped in the bud by the execution of more than 100 conspirators who were plotting the wholesale assassination of Soviet leaders.

THOUSANDS of German Jewish refugees in France were panic-stricken when the French Foreign Office announced that all extensions of transit visas will be forbidden. Mass expulsion of refugees is expected momentarily. The order is considered a direct result of the anti-alien drive which has prevailed in France for many weeks.

A CROSS-SECTION

(Compiled with the aid

AS we go to press, it is still too early to learn the full effect of the Saar plebiscite. However, it is known that terror reigns there for Jews and others, and that hundreds of Jewish residents have already fled to southern France. The Nazi Commissioner for the Saar has declared, in an interview, that the Jews of the Saar will be treated "exactly as the Jews are treated in Germany." Before the plebiscite there were 4,000 Jews in the Saar.

THE 800th anniversary of the birth of Moses Maimondes was celebrated with a special program by Temple Israel, of Boston. Prof. Edgar S. Brightman was the main speaker.

MORE than 500 outstanding Jewish leaders and social workers attended the conference of the National Council of Jewish Federations and Welfare Funds at Temple Emanu-El Community House, New York City. Felix M. Warburg was general chairman.

Speakers included Neville Laski, a leader of British Jewry, Dr. Joseph Rosen, Agro-Joint director, James



William J. Schroder

G. McDonald, League of Nations High Commissioner for German Refugees. Dr. Cyrus Adler, Dr. Samson Benderly, Harry L. Glucksman, Dr. Maurice Karpf, Dr. Bernhard Kahn, Dr. Solomon Lowenstein, Judge Joseph M. Proskauer, Prof. Morris R. Cohen, and many other brilliant and well-known figures in Jewish life. William J. Schroeder, of Cincinnati, was re-elected president of the National Council; Ira M. Younker, New York, and Edward M. Baker, Cleveland, vice-presidents; Eugene Warner, Buffalo, treasurer; and Henry Wineman, Detroit, secretary.

OF JEWISH LIFE

(wide Jewish Telegraphic Agency)

A DEMAND that the Polish government make it possible for Jews to find employment in public works projects and to abolish discriminatory taxation against them was made by 400 delegates representing 130 Polish-American organizations who met in New York recently under the auspices of the Federation of Polish Jews. Evidence was produced at the session, showing the steady pauperization of the mass of Jews in Poland, and the gathering declared that the Polish government was partly responsible.

NINETY-FIVE per cent of the Polish Jews who have fled to Holland face expulsion under a government edict ordering deportation of all East Europeans who have settled in the country since January, 1932.

ON CONDITION that colonists settle on the farms for rural work, and not in the cities, the Jewish Agency for Palestine will receive 2,500 more immigration certificates in addition to the 7,500 already received for the next six months.

Palestine began 1935 with a Jewish population of 307,312, or 26% of the total population of the country.

SIR Robert Waley Cohen, Otto M. Schiff, Leonard G. Montefiore, and Miss Hannah F. Cohen are among the leaders of British Jewry who are on the board of directors of the Jewish Re-Settlements Company, recently incorporated in London. The organization will attempt to find homes for and to rehabilitate Jewish refugees from Germany and other countries which have had discriminatory measures passed against them.

FOUR thousand delegates attended the sixth world conference of the Zionist World Revisionist Union at Krakow, Poland. Vladimir Jabotinsky, leader of the party, formally opened the proceedings with an impassioned address, in Hebrew, in which he declared that anti-Jewish feeling is spreading in all countries. He was re-elected head of Brith Trumpeldor.

LAST April Dr. Eduard Benes, Foreign Minister of Czechoslovakia,



gave assurance to James G. McDonauld, League of Nations High Commissioner for Refugees, that his government would do everything in its power to assist refugees with passports and vocational training. The economic crisis has grown so severe, however, that a new government order bars the employment of all political refugees, and some 2000 Jews who fled from Germany to Prague are left without hope of a livelihood. The new instructions are intended to protect the native population. Most of the German Jewish refugees in Czechoslovakia have already found haven in Palestine or France.

RECENTLY Austria sought a loan in London. Sir Otto Niemeyer, noted banker, vehemently reproached Dr. Karl Buresch, Austrian minister of finance, for the ill-treatment of Austrian Jews by the present government, particularly the unjustified dismissals of Jewish physicians, nurses, and teachers in Vienna.

Dr. Buresch, apparently in the hope of getting the loan, promised that Austria would withdraw all anti-Jewish measures and reinstate a number of dismissed Jewish professionals. The grim humor of the situation appeared when the Austrian Foreign Minister denied that his government had committed any anti-Semitic acts. How could such measures be withdrawn, as promised by the Finance Minister, if they had



Exactly 50 years ago the photo at the left was taken. It shows, left to right: Herbert H. Lehman, 6; Irving Lehman, 8; and Arthur Lehman, 11. The picture directly above shows the three brothers reunited at the inauguration ceremonies for Governor Herbert Lehman of New York, who is now serving his second term.

never been instituted, as claimed by the Foreign Minister?

The demagogy of the situation is seen from the fact that all efforts to determine whether there has been any let-up in the anti-Semitic activities of the government have so far failed, and on the contrary some government officials, members of the Fatherland Front, have been issuing propaganda calling for a boycott against Jews.

JOHAN L. SPIVAK, author of the startling series of articles in the *New Masses* which exposed anti-Semitic activities in America, was selected by the *Nation*, weekly magazine, for its 1934 Honor Roll. It also named another Jew, John Wechsler, editor of the *Columbia Spectator*. In the drama section, the *Nation* honored the Group Theater for the play "Gold Eagle Guy" by Melvin P. Levy, and the Theater Union for "Steve-dore" by George Sklar and "The Sailors of Cattaro" by Dr. Friedrich Wolf, exiled German-Jewish author.

REPRESENTATIVE EMANUEL CELLER of New York has introduced two resolutions in the House. The first would have that body protest Nazi anti-Semitism, and the other would request the State Department to call on the German government to cease denying fundamental rights to any resident of Germany. Both resolutions were referred to the Committee on Foreign Affairs.



The PRESIDENT'S PAGE

THE Zionist Organization of America assumed the initiative in summoning a National Conference on Palestine to be held on Sunday and Monday, January 20-21, 1935, at Washington, D. C., and to assure the representative character of the project and to help prepare for the Conference, formed a National Sponsorship Committee. I was asked, as President of B'nai B'rith, to be of this Committee and I consented, when satisfied by the President of the Zionist Organization of America that there was no intention to commit any Jew or any Jewish organization to a program at variance with its expressed purposes or to commit any to a policy other than the support of Palestine upbuilding.

In answer to invitation, there assembled in Washington what many regard as the most representative gathering of Jews and Jewesses ever held in the United States. Fifty national organizations sent delegates and upwards of a thousand came who had been chosen at community conferences.

The opening session was held in the Memorial Building of the Daughters of the American Revolution. A banquet was held the same night at the Mayflower Hotel. Monday morning was given up to the deliberations of two committees, to whom were referred what was presented to a plenary session in the afternoon, held in the auditorium of the Mayflower Hotel.

The delegates included followers of every tendency in American Jewry. As companion speakers at the banquet were a venerable Rabbi of the old school who spoke in the ancient tongue, and the youthful son of a great philanthropist who moved his audience with a touching reference to his father and lamented grandfather. The pressing need for united action quite evidently subordinated individual opinion with resultant

harmony that very many would have thought impossible in so large and varied an assemblage. The Conference demonstrated two things: the readiness of Jewish men and women and Jewish organizations to unite in a common cause when that cause is staggeringly weighty, and the ability and willingness of a mighty host of thinking men and women to agree when that is a necessary condition to practical action. The demonstration of these two potentialities would have made the Conference worthwhile if it had nothing additional to its credit.

Jews were not the only ones interested in the subject that called the Conference into being. The President of the United States sent a message expressing his sympathy with its design. Secretary of the Interior Ickes delivered a noteworthy address, in which he said, "The Jew has often been called upon to serve America in high political office. He has contributed in large measure to our economic advance; under the flag he has fought shoulder to shoulder with sons descended from different racial stocks; he has put us under an unforgettable obligation for the warmth of his nature and for the vision and the idealism that he has generously shared with us." Charles Edward Russell, author, thrilled his hearers. Professor Elwood Mead, Chief of the Bureau of Reclamation of the Department of Interior, told of two visits he had made to Palestine to investigate conditions and contrasted what they were when he first went with what they were years later and said that the transformation was little short of miraculous, and Senator J. Hamilton Lewis of Illinois raised his voice for Palestine rebuilding and decried the habit of too many in distinguishing Americans who are Jews from Americans who are not Jews.

An attractive scene was made more colorful by the presence and speeches of Maurice Samuel, noted writer, and Sholem Asch, brilliant interpreter of Jewish thought and action.

One dominant note was sounded by every speaker, and there were many of them in many languages. That note was that present conditions of ostracism and persecution on one hand, and immigration laws and regulations closing the doors of practically

every country to the would-be entrant, on the other hand, made of Palestine the one spot on earth in which the Jew is welcomed and made to feel at home. And, of course, the picture was drawn in terms of realism and of what Palestine has always meant to the Jew worthy of kinship with his fathers.

In Monday's session of the Conference, over which I had the honor to preside, concrete action was taken.

A Commission was created to coordinate the activities of public and private agencies assisting in the economic development of Palestine.

A committee of nine was constituted to formulate plans for submission as soon as possible to a committee of 25 representatives of participating Jewish organizations, who in turn will report to another Palestine Conference in 1936.

The personnel of the Economic Planning Commission for Palestine to be made up of American economic experts was left to the decision of the committee of nine, including Morris Rothenberg, New York, President of the Zionist Organization of America; Louis Lipsky, New York, Conference Chairman; Israel B. Brodie, New York; Dr. I. M. Rubinow, Cincinnati, B'nai B'rith; Morris D. Waldman, New York, American Jewish Committee; Harry L. Glucksman, New York, Jewish Welfare Board; Abraham Schnur, Mizrahi; Mrs. Edward Jacobs and David Wertheim, both of New York.

The committee of 25 empowered to reconvene the 1936 Conference, includes Bernard S. Deutsch, Rabbi Samuel Goldman, Mrs. Edward Jacobs, Abraham Goldberg, Max Silverstein, Dr. Israel Goldstein, Louis Segal, Rabbi Wolf Gold, Mrs. Alex Brin, Isaac Hamlin, Rabbi Elias Margolis, Leo Wolfson, Morris Rothenberg, Louis J. Rucker, Benjamin Winter, Simon M. Goldsmith and Louis J. Moss, all of New York; Joseph Kraemer of Newark, N. J.; Dr. Cyrus Adler and Judge William Lewis of Philadelphia; Elihu Stone of Boston; and Alfred M. Cohen of Cincinnati.

A resolution was adopted urging Great Britain to facilitate a larger Jewish immigration into Palestine and calling upon the Jews of America to support a united Jewish appeal

for the relief and rehabilitation of the Jews of Germany and other lands, and for the settlement of Jews in Palestine.

Some Things German Jews Have Done

PROFESSOR JACOB R. MARCUS has collated an enormous amount of information concerning the part the Jew has played in Germany's history in his "Rise and Destiny of the German Jew." For instance, he tells us that in the last war about 100,000 German Jews served; every sixth Jew in Germany, counting males, females, infants, children and adults, was in the army; at least 80,000 of these soldiers served at the front; about 10% were volunteers; at least 12,000 Jewish soldiers gave up their lives; about 35,000 were decorated; about 23,000 were promoted to non-commissioned rank, and over 2,000, not including medical officers, were commissioned. One hundred and sixty-five Jewish fliers saw actual war service. Thirty were shot down.

After the war the editor of an anti-Semitic Munich weekly offered a prize for proof that a single Jewish family had sent three sons into the trenches for a period of three weeks. He was compelled to pay the prize upon proof that twenty families in one community had sent three sons into the trenches for three weeks or more and with proof that fifty families from various communities, some of which had seven or eight sons in the trenches, had lost three sons in the service of their country.

And I am indebted to Rabbi Philip S. Bernstein for repeating the clever expose by a Swiss doctor on the stupidity of applying racial and religious standards to medicine, who writes that a Nazi must not allow himself to be cured of syphilis by the use of salvarsan because it is the discovery of the Jew, Ehrlich. He must not even take steps to find out whether he has syphilis because the Wasserman reaction which is used for the purpose is the discovery of a Jew. A Nazi who has heart disease must not use digitalis, the discovery of which was made by the Jew, Ludwig Traube. If he has a toothache he will not use cocaine because he will be benefited by the work of a Jew, Salamon Stricker. In typhus he must not be treated or he will have to benefit by the discoveries of the Jews, Widal and Weill. If he has diabetes, he must not use insulin, because of the research work of the Jew, Minkowsky. If he has a head-

ache he must shun pyramidon, and antipyrin, introduced by Spiro and Eilege. If, Heaven forefend, he suffers from convulsions, he must put up with them, for chloral hydrate comes from Oscar Liebreich.

Sacrifices and services rendered by Jews, both alike, mean nothing to present-day German rulers.

Will Other Lodges Kindly Take Notice

DENVER LODGE again sets the pace. I have hitherto dealt with some of the ways. Here's another. It relates to the Standing Committees of the Lodge. They are:

Americanization Committee
Anti-Defamation Committee
Athletic Committee
A. Z. A. Committee
Better Understanding Committee (Adult)
Better Understanding Committee (Youth)
Boy Scout Committee
Committee in Charge of Ceremonials
Educational League Committee
Employment Committee
Entertainment Committee
Fitzsimons Hospital and Ex-SERVICE Men's Committee
House Committee
Initiatory Degree Team
Intellectual Advancement Committee
Investigation Committee
Jewish Educational Committee
Leo N. Levi Memorial Hospital Committee
Membership and Propaganda Committee
Practical Aid Committee
Program Committee
Publicity Committee
Retention Committee
Social Service Committee
Welfare and Relief Committee
Visiting Sick Committee
Wider-Scope Committee

Altogether 520 members are associated with these committees. Naturally some members are on more than one committee, but it is fair to say that a very large percentage of the entire membership of the Lodge is found in these committees. That is a very sure way of keeping the membership interested in the work of the Lodge. Denver's habit might very well be taken on by other lodges.

Noteworthy

Two B'nai B'rith Lodges in Pennsylvania have recently done noteworthy things. In Wilkes-Barre as everywhere else there are many Jews out of employment and rumors were quite prevalent that certain merchants added to the difficulty so far as Jews were concerned, by denying places to them.

In these circumstances Seligman J. Strauss Lodge, B'nai B'rith, of that city decided to establish an Employment Bureau. A worker was engaged and the Y. M. H. A. placed a room at his disposal as headquarters. The results have been satisfactory from two standpoints. The rumors referred to were found to be groundless and many unemployed Jews and Jewesses were helped to situations, some of them in the very establishments suspected of being unfair to Jews.

Hazleton Lodge of Hazleton, Pennsylvania, has equipped a ward for twenty-four patients at the State Hospital located in its neighborhood. Close to \$2,000 was expended and when the lodge recently presented to the hospital authorities what it had provided, Hazleton had a gala day. All the civic leaders of the city were there and the tributes paid to the local B'nai B'rith must have their right ears tingle. Of course, the benefaction enures to the sick of all classes without distinction.

ALFRED M. COHEN.

Palestine in a New Role

(Continued from page 158)

sought Palestine as a home, and to whom I have hitherto referred, he through necessity has added his presence.

To relieve this world-wide dire situation in which the Jew is the victim, further upbuilding of Palestine is imperatively necessary. There seems to be no alternative. Under these circumstances all Jews worthy of their heritage must join in giving wholehearted support to such plans as may be devised to advance as speedily as possible the economic development of Palestine.

In the greater part of the nigh century of its existence, B'nai B'rith has sought to "unite Israelites in the work of promoting their highest interests and those of humanity; of developing and elevating the mental and moral character of the people of our faith." It has eschewed every cause that is factious. It has never failed to embrace an opportunity to serve the whole household of Israel. In this spirit B'nai B'rith enlists in the work of upbuilding Palestine to the end that it may be able to provide a home, the means of livelihood and the opportunity to lead a peaceful life to every Jew who by choice or because he is a victim of bigotry and hate seeks its hospitable shores.



The WOMAN'S REVIEW



WHENEVER Jewish women held no position at court, the masters of Jewish legend were sure to place them there. The story of Esther, at the court of King Ahasuerus, the inspiration of the festival that we celebrate next month, is repeated through the centuries.

The stories of the ages have it that Casimir the Great of Poland had a Jewish consort, called Estherka. This king was friendly toward the Jews because he thought they could be very useful to medieval Poland. The public, however, attributed that benevolent attitude to his affection for Estherka. Estherka had achieved her royal position from the lowly circumstance of a tailor's daughter. Four children were born to her and to the King, two were daughters and two were sons, the former being reared in Judaism, and the latter swallowed up in the Christian nobility. In the evil days of Casimir's successor, she was reported killed. Where truth ends and fiction begins in this record, it is difficult to say. It served to fill our women with a sense of pride—that another Esther, as in the days of Mordecai, had won royal recognition for her beauty and charms.

There was one woman who held sway at the strangest court in the life of the Jews. That woman was Eva Frank, known in Jewish history as "the Holy Mistress." The role she played was one not of her own choosing. She was just the tool of an adventurous and erratic father.

The age that gave us Eva, "the Holy Mistress," followed closely upon that which produced the startling Messiah, Sabbatai Zevi. In fact, the career of her father, Jacob Frank, was inspired by that Levantine figure. Jacob Frank would frequently travel, in his enterprises, to the cities of Salonica and Smyrna. His mind was apparently laden with stories about this Messiah, who had caught the imagination of the Christian as well as Jewish world. Frank stood high in the esteem of his fellow-Jews. He impressed them still more with the lavishness that marked his style of living.

There was a restlessness in that man, born of a desire for more glamor than a humdrum career of business could supply. His days were filled with the variety of distant travels. But he yearned for something more. He yielded to that yearning by founding a mystic sect, built on cabalistic notions. He saw God as a trinity, but a trinity whose phraseology differed from that of Christianity. The three persons of the trinity were God, the Holy King, incarnate in the person of Sabbatai Zevi through the Shekinah or Matronita. Sabbatai Zevi was his equivalent for Jesus, and the Shekinah was the equivalent of the Holy Ghost in Christian doctrine.

Certain tenets that Jacob Frank put forward, promptly endangered his position. First of all, he outraged his fellow-Jews, by substituting the Zohar, the book of mystery, for the Talmud. He taught that the Zohar alone was sacred. The erotic phase of his teachings was reflected in the practice of having a woman occupy the central position at the mystical gatherings of his sect. Sexual license was one of the direct offshoots of this "new" religion.

The Jews would not tolerate this brand of Judaism and promptly persecuted him and his followers. They went so far as to order him expelled from the country, but the authorities of Poland disagreed with the will of the Jewish community. The Polish leaders saw in the movement of Jacob Frank, a means for luring the Jews to Christianity. They, therefore, nullified the decision of Frank's enemies. He promptly displayed his gratitude by making his sect semi-Christian, and finally altogether Christian. He even gained the status of nobility for his "service" to Christianity.

But Jacob Frank had failed to identify honesty with his code of religious principles. His acts soon landed him in prison for a term of twelve years, extending almost to the year that gave birth to the American Declaration of Independence.

From Poland, he went to Austria. Then he moved on to Offenbach, near the city of Frankfurt. There he pur-

chased the castle of Prince Isenberg and gave himself the title of Baron Offenbach. For five years, until the year 1791, he lived there in princely state, with his daughter Eva as "the Holy Mistress." With his death, the sect he founded promptly disappeared.

In our own days, we have seen a great deal in the general and in the Jewish press about Magda Lupescu, the Rumanian, whose life is linked with King Carol. Cabinets have been reported as falling because of controversies relating to this alliance between the King and one of his Jewish subjects. Here we are dealing with fact and not with fiction. It is a startling matter, involving as it does a country in which anti-Semitism has been exhibited in such virulent forms. Whether this "Esther" ever wields her influence over the King for the protection of her people, is certainly not evident. It is too soon to say whether her position will bring pride or suffering to the Jews of her land.

The elements of fact and fiction that have created these Esthers have not disappeared. They will go on creating for many generations to come.

ESTELLE M. STERNBERGER.

Proselytes of Righteousness

(Continued from page 161)

ture when the latter was all-powerful at the Sublime Porte). Other unscrupulous Jews, on the other hand, took advantage of his condition. French merchants at the Turkish capital were unable to understand how a man could abandon all that he possessed and throw in his lot with a people who treated him thus. His reply was brief and to the point: "I did not come to seek the Hebrews, but the God of the Hebrews and their Law. Of them, you can assuredly say no ill."

Another memorable French proselyte, hitherto unknown to historians, was a certain Aaron d'Antan, a native of a small place in Provence, who became entirely devoted to his new religion. Copies of the letters which he addressed to Mathurin

(Continued on page 177)

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THE PRINTED PAGE

CLASHING CREEDS

All in the Name of God, by Everett R. Clinchy (John Day), \$2.00.

WHEN intersectorian relations are discussed by the Director of the National Conference of Jews and Christians, we feel assured that the subject is being handled by someone qualified for the task as no one else in America. Nor are our expectations disappointed. The high literary and intellectual caliber of the book is manifest at every turn. In 179 fascinating pages, almost everything that can be said about interdenominational conflict is set forth with lucidity, persuasiveness, and charm.

As the author recounts the disabilities suffered in America now by Quakers, now by Catholics, and now by Jews, his flair for the "high spots" seems unerring. The persecutions that raged in colonial Massachusetts and the whippings, the hangings, the expulsions and the exclusions to which the Quakers were subject are brought vividly to our recollection. We are then informed of the anti-Catholic riots which have broken out in America from time to time, marked occasionally by bloodshed, often by the interruption of Catholic services and the tearing down of crosses from Catholic churches and, once, by the burning of a convent. The author further reminds us of the many anti-Catholic organizations and publications which have flourished in America. Invariably these assaults were animated by the charge that the Catholics were seeking to supplant the government of the United States with a foreign papal domination; were striving, as a specimen scurrility words it, to bring America under the rule of "the Dago on the Tiber." We are apprized that the Catholics were, in reality, among the first in America to favor the separation of church and state and to abrogate sectarian limitations. Illustrious, in this regard, were the Catholics under Lord Baltimore and his son, Cecil Calvert who, from 1634 to 1649, controlled the colony of Maryland.

Viewed in this perspective, the adversities endured by the Jew in America impress one as comparatively trivial, although our author enumerates most of them, beginning with the hostility of Peter Stuyvesant and the colonial practice of restrict-



ing citizenship to professing Christians and coming down to the diatribes of the *Dearborn Independent*, the blood ritual query at Messena, N. Y., the anti-Semitic bent of the Ku-Klux, the ravings of the Silver Shirts and other Nazi imitators, and, of course, the perennial discriminations against Jews in clubs, hotels, schools and places of employment.

The author aptly points out that persecution tends to create in its victims the very traits imputed as the reason for the persecution. While some difficulties such as war draw people together and mitigate sectarian antipathy, economic troubles have a way of aggravating antipathy. This is the standpoint from which, as a preservative of group enmity, "the profit system," is arraigned in this book repeatedly. At the same time, the author cautions against oversimplifying the diagnosis. Geographical, historical, philosophical, and social factors as well as economics play their role.

The writer himself advocates what he calls "cultural pluralism." Instead of abhorring diversities, cultural pluralism welcomes and honors them. It realizes that differences can mutually stimulate and enrich. Even clashes of opinion confer benefits. Much more than mere tolerance is obviously involved. "Live and annihilate," which has already been transmuted into "live and let live," must become eventually "live and help live." All of the notable instances of interdenominational cooperation in America are cited by way of illustration. To the Jewish reader, the information will be especially cheering that "the majority of Christians in the twentieth century have never heard the expression 'Christ-killers.'"

With a tact that would leave the most sensitive unoffended, the author intimates that victims as well as aggressors make their mistakes and that neither side can rectify the evils without the aid of the other. "In-

temperate language and unrestrained retaliation by a few Catholics were as ineffective against the Klan outbreak as were the same mistakes by some American Jewish leaders against the Nazi menace in 1933-1934." When the author observes elsewhere, "the Catholic group conducted themselves with patience, dignity, and reserve under the attacks that were leveled against them, and that attitude was effective," the Jewish reader cannot but sense another hint worth following.

One lays aside the book with the feeling that eternal vigilance is the price not alone of liberty but also of intersectorian concord. Though strife arises recurrently, conscientious and judicious efforts to produce and maintain amity never fail of some measure of reward.

ABRAHAM CRONRACH.

RABBINIC SCHOLARSHIP

The Theology of Seder Eliahu, by Rabbi Max Kadushin (Bloch).

THIS book, by the Director of the B'nai B'rith Hillel Foundation at the University of Wisconsin, is an important contribution to rabbinic scholarship. It is the analysis of a minor work of the Talmudic period, which contains much interesting and valuable material for the religious and ethical ideas of the Jews of that age.

The book as a whole is a study in "organic thinking," as Dr. Kadushin puts it. The theology of the rabbis was not a systematic series of doctrines, like the creed of Maimonides, who worked under the influence of Greek and Arabian philosophy. It was rather "organic thinking," where one idea influenced and penetrated another, so that their whole religion, living, and thinking were of a piece.

Four leading ideas, or motives, pervade this organically connected group of beliefs. These are the loving-kindness of God, the Justice of God, Torah, and Israel. These again are interconnected and depend on each other for illustration and meaning. The examples from the book of doctrine, homily and story are well chosen and point the author's own generalizations.

This book indicates the development of Jewish scholarship in America. It is the work of an American

rabbi, and leans largely on the pioneer studies of Schechter, Ginsberg, and George Foot Moore. It is a worthy application of their theories, and a contribution to scholarship in itself.

LEE J. LEVINGER.

THE LAND OF RUSSIA

I Am a Cossack, by Boris Kamyshansky (Longman's), \$2.50.

I Live to Tell, by Jacob H. Rubin (Bobbs Merrill), \$2.75.

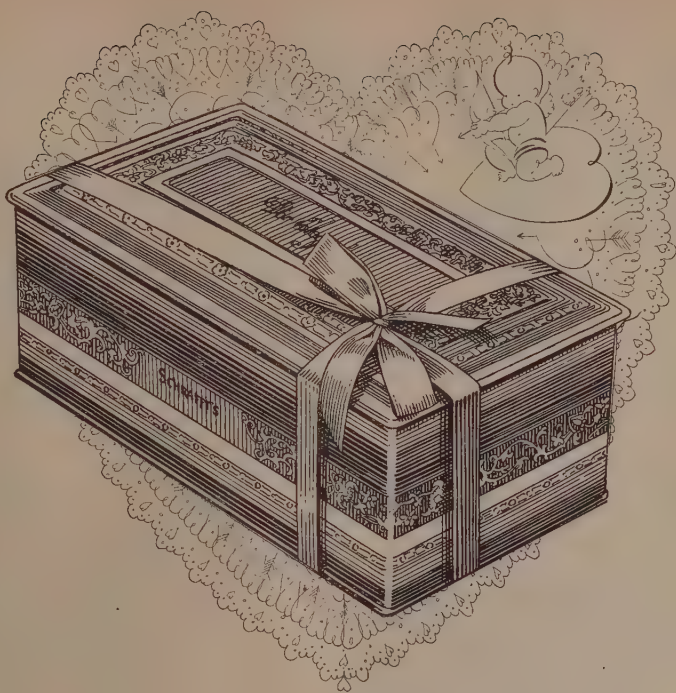
Where the Ghetto Ends, by Leon Denen (Alfred H. King), \$2.50.

THAT the background of a man's life colors his observations is made startlingly clear by these three books I am reviewing. It is hard to realize that the three authors are writing of the same country.

Boris Kamyshansky was born a Cossack and will probably die one, even though he now lives outside of Russia. His book is filled with a nostalgic longing for his fathers' way of life—hard fighting, hard riding, hard drinking, hard loving. There is no indication in this account of his adventures under four regimes—Czar, Kerensky, White, Red—that he has any comprehension of the significance of the changes that occurred. His mental processes are naive and childlike. He tells, apparently without any realization of its barbaric incongruity, how the Cossacks on their return from war would engage in public prayer, holding aloft their swords, hardly dry of blood.

We cannot expect such a man's observations about Jews to be realistic, and yet we are hardly prepared for his statement that the Cossacks took no part in pogroms. This is so at variance with the testimony of untold numbers of Jews, who themselves have suffered from Cossack brutality, that we are led to question Kamyshansky's intelligence or honesty.

Jacob Rubin is a Milwaukee Socialist who returned in 1919, (and again in 1931) to visit the land in which he was born. He entered Russia through Odessa at the time when Denikin's Whites were in possession of the city. They welcomed and feted him because of his business connections. Then suddenly, suspecting him of Bolshevik sympathies, they turned against him. His prison experiences are vividly described; the filth, the crowding, the torture, the hunger and the courage of the Red captives are unforgettable. Finally the Bolshevik army takes the city. The prisoners are immediately released and honored. Rubin's ability and experience



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are recognized by the Communists, and he becomes adviser and later virtually the director of the Odessa Soviet.

In writing of this period, he inadvertently reveals the bias that colors the rest of his story: "I used my influence to prevent a . . . redistribution of private property." It is difficult to understand the psychology of a Socialist who, when the Revolution

comes, tries to prevent a redistribution of wealth. Naturally, such a man would not be very popular with the Communists. The rest of the book is devoted to the difficulties he and the country experienced under the Soviet regime.

Much of what he says is true. There were terrible and needless inefficiency, corruption, privation, and cruelty in this period. But Rubin has been so outraged and embittered by his personal experiences that he, too, is prevented from understanding the larger significance of the events he is describing. He reports a conversation with John Reed, in which, just a few days before his death, the American writer confesses his disillusionment with Communism and his realization that life is happier and freer in capitalist America. The reader wonders why, among the scores of American and English writers who were in Russia with John Reed in this period, not one mentions his reconversion to Capitalism.

From the Jewish joint of view, Rubin's book is interesting in that it refutes from personal observation all that Kamyshansky writes concerning Cossack conduct toward Jews. Here is a typical quotation: "The Cossacks . . . wielded their murderous lead-tipped knouts, smashing right and left." His description of the horrible treatment of the Jews under the Czar and particularly under Denikin's Whites who, he says, butchered 120,000 of them in six months, not only makes the blood run cold in one's veins, but makes Leon Dennen's book, which describes the condition of the Jews under the Soviets, all the more welcome and interesting.

It is amazing that no one has previously written a book devoted exclusively to this, one of the most significant and exciting aspects of the Russian Revolution. For this reason, we look with added interest to "Where The Ghetto Ends." Dennen's book does not altogether measure up to our expectations. It might have been better written. More serious is his want of appreciation of the Jewish spiritual values that the Communists have destroyed. From reading this book, one would assume that the Soviet policy toward Jews has been an unmitigated blessing, a viewpoint not held by those Jews who love God, Hebrew, and Zion. Dennen's chapter on Biro-Bidjan reveals the fact that he did not visit it.

However, when all this criticism has been written, "Where The Ghetto Ends" remains an interesting and generally accurate description of one of the profoundest changes that has ever occurred to a large Jewish community in the long history of our people. Not since they left Palestine have Jews experienced such complete economic, political and social freedom. Dennen shows how "Luftmenschen" have been transformed into productive workers and farmers. He tells how Jews live, work, and study where they wish. Every door of opportunity is open to them. A new generation of Jews, reared in freedom, is displaying a robust health and self-reliance that make it difficult to realize that their parents were cringing Ghetto Jews. Jewish literature and drama clearly reveal the vigor and optimism of this free Jewry. Gone are the despair and self-disparagement that paralyzed action. Anti-Semitism has been destroyed in Russia. The book contains a striking court scene through which Dennen reveals that Russia is the only country in the world where anti-Semitism, as such, is regarded and punished as a crime.

Yes, the Ghetto ends in Russia. But freedom has its price—in this case, the destruction of all specifically Jewish spiritual values and the strong trend toward assimilation and intermarriage. Whether this is considered desirable or not depends, of course, on one's point of view.

PHILIP S. BERNSTEIN.

A REBBITZEN'S TALE

I Am a Rabbi's Wife, by Esther Bengis (Bloch) \$2.00.

THE title of this modest little volume tells its own story. After years rich in service by the side of her

husband, a conservative American rabbi, Esther Bengis presents with all its lights and shadows the varied experiences of a rabbi's wife. Her chapter headings are provocative: "Our Home," "The Social Visit," "Prisons and Asylums," "Jewish education," "Our Gentile Neighbors." Little by little, she builds up a picture of the labors of a servant in Israel, at once characteristic of the profession, yet personal. Retiring as he seems, the author still manages to leave the reader filled with admiration of her patient devotion, her desire to be a worthy co-worker.

We know of no book like this in American literature unless it is Reekah Kohut's more ambitious "My Portion." It should appeal to every Jew both as a study of American Jewish life and the life story of a brave, sincere Jewess.

ELMA EHRLICH LEVINGER.

ABRAHAM GOLDBERG HONORED

Epheph Hayovel, a collection of essays on the occasion of the 50th birthday of Abraham Goldberg, issued by the Abraham Goldberg Jubilee Committee.

FOR upwards of thirty years Abraham Goldberg has been one of the leading spirits in the American Zionist movement. Ever active as a public speaker, he has also made converts to his cause by means of the written word. At the same time he has been active in promoting the spread of Hebrew and Hebrew literature and Jewish culture in general. He has won distinction in both fields. On his 50th birthday a committee of Jewish leaders was organized to celebrate the event, and this volume is the result. It contains articles in Hebrew, Yiddish, and English.

The list of contributors to the volume reads like a roster of the names of men who have made history in American Jewry during our own lifetime: Zionist leaders, educators, literateurs, and journalists, men who have been in the vanguard of Jewish activities. While most of the contributions are topical, devoted to appreciations of the man in whose honor the volume is published, there are some papers that are purely literary, possess more or less of a permanent value, and would fit into any collection. Among these are contributions by Reuben Brainin, Dr. Israel Shapiro, Dr. S. Bernstein, Dr. Joshua Bloch, in Hebrew, and one or two in the English section.

HAROLD BERMAN.

COLD COMFORT

To the Vanquished, by I. A. R. Wylie (Doubleday Doran) \$2.50.

A DESTITUTE German lad, nicknamed "The Wolf," swims up from the flotsam and jetsam of German post-war poverty and chaos to become a Storm Trooper when Hitler comes to power. In an altogether improbable manner this fellow meets and falls in love with Franzle, the daughter of a liberal doctor. The Wolf is finally disillusioned with the murder and bestiality of the Nazi regime, especially after he finds himself in command of a concentration camp in which both Franzle and her father are prisoners. So he sets all the prisoners free one fine day and escapes to France with his Franzle.

Presumably, the "vanquished" referred to in the title of the book are the Jews, the liberals, the Communists, and other victims of Nazism. Undoubtedly the Storm Troopers have become disgusted with their breadless circuses by this time, but if the "vanquished" have to wait for all the Wolfs to unlock the prisons before they can expect any change for the better, we fear they will not outlive the ordeal. Miss Wylie writes beautifully—too beautifully—but forgets that Fascism will never fall of its own weight; it must be crushed out by a brave, determined opposition that will not stop until Germany's boundaries enclose a land of social justice. Such an opposition is actually at work, underground, in Germany today, and it seems to us that right there is where the real story lies. Miss Wylie has chosen to ignore it entirely.

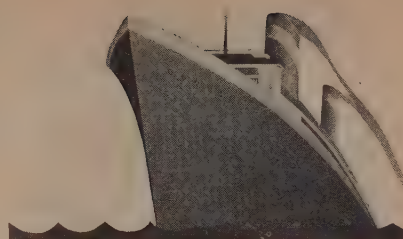
EDWARD E. GRUSD.

SACCHARINE

Mr. Cohen Takes a Walk, by Mary Roberts Rinehart. 57 pp. (Farrar & Rinehart) \$1.00.

AS we read this booklet, we kept wondering what excuse there was for its publication. The excuse appears on the back flap. When the story appeared in a magazine, says that source, it brought forth "an avalanche of letters of praise." And after its publication in book form, the Jewish press hailed it for its good-will intentions.

The story is the age-old one of a successful business man who in old age manages to break away from his shop and go out into "life" and discover just how noble humanity is. Mr. Cohen does just that, taking three \$100 bills with him. He gives them away to three different needy people



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—and that's the book. One cannot help remarking that this is a dubious way of solving the problem of poverty for hungry millions. As for its good-will implications, Mr. Cohen is such a saint that one fears the rest of us Jews must suffer in contrast.

EDWARD E. GRUSD.

SONG OF THE GHETTO

Music of the Ghetto and the Bible, by Lazare Saminsky (Bloch) \$2.50.

WHEN Mr. Saminsky confided to this reviewer some time ago that he was working on a history of Hebrew music, the information filled him with anticipatory exhilaration. Hebrew music cried for a comprehensive, intelligent study.

But this reviewer must confess that not only does *Music of the Ghetto and the Bible* fail to live up to expectations, but that in writing this work Mr. Saminsky shirked his responsibilities as a historian. His work is hardly more than a combination of seven interesting papers on various aspects of Hebrew music; it seems to be an assemblage of Mr. Saminsky's magazine writings. It lacks unity, it is diffusive, it includes superfluous material, and reveals terrifying yawning gaps in its historical material. There are only three chapters in the book which can be said to deal directly with the subject of Hebrew music, and these are fragmentary in material.

Mr. Saminsky's opening chapter on the characteristics of the "song of exile," his inclusion of some poignantly beautiful and generally unknown Hebraic chants, his informative material about the synagogues of Tiflis, are not without interest. But these pages, I fear, will have importance only for the specialist.

DAVID EWEN.

A GREAT JEWISH COMPOSER

Mendelssohn: A Second Elijah, by Schima Kaufman (Crowell) \$3.50.

IT is strange that we should have had to wait so long for a full-length biographical study of one of the great composers of all time, Felix Mendelssohn. Mendelssohn—the contribution of the Jewish race to the family of composers—was not without his faults as a composer, particularly in the occasional monotony of his style and in his lack of strength and virility. But, as his biographer adds, "after all is said against him, there is yet a sphere of enchantment and infinite tenderness left."

Mr. Kaufman etches in the Jewish background of the composer, and wisely enough suggests now strong a part the heritage of his race played in producing one of the most lyrical composers of all times. From Moses Mendelssohn, the grandfather of Felix, the composer sucked his cultural inspiration. Felix's father, Abraham, a well-known banker, supplied the necessary comforts. But, as Mr. Kaufman points out so penetratingly, thus dispelling a long-existent legend, Felix Mendelssohn's life was not a happy one. His boyhood was made miserable with spiritual doubts and struggles. When, therefore, he died at the premature age of 38, he was a broken man who had known the full meaning of unhappiness.

Mr. Kaufman has told the story well. One would wish that he had seen fit to add more than a mere eight pages of comment on Mendelssohn's music. But one is grateful that he has filled a gap that has been existing for too long a time, and filled it competently.

DAVID EWEN.

Abraham Lincoln

(Continued from page 163)

coln's sentiments and recommendations, Secretary of State William H. Seward instructed George G. Fogg, the new minister to Switzerland, to follow up vigorously the efforts of his predecessor, Minister Fay, "concerning the restrictions of certain of the Swiss Cantons against citizens of the United States professing Judaism . . ."

After efforts of two and a half years Minister Fogg was able to report to the secretary of state:

"I have the satisfaction of informing you that at length the Swiss Government have given me assurance of their readiness to so far modify their present treaty stipulations with the United States as to concede and guarantee general and equal rights and protection to all citizens of the United States without distinction of religious creed . . ."

Although full emancipation did not come to the Jews of Switzerland until a few years after President Lincoln's untimely death, it is certain that his concern for justice to them contributed much toward the ultimate achievement of this happy result, which was in line with his belief that there should be no discrimination among men of whatever creed, color or race.

The Nazis Are Frightened

(Continued from page 157)

ned. The cockiness of 1933 is gone. His Program betrays that. They want peace—almost at any price. They want the good will of the nations abroad and are willing to sacrifice—for the immediate future, at any rate—their basic principle of a non-German state.

They are afraid of internal rebellion led either by disgruntled Nazi radicals on the left, or wary monarchists on the right. They distrust the press. To keep themselves securely in power at home the Nazi leaders are shying-off the Protestant churches; they are making a determined effort to convince the masses that National Socialism is not merely another political party—to be rejected if necessary—but another synonym for a finer Germany. Afraid of the acid test of hungry stomachs Hitler and Goebbels are trying to convince the masses that they have enough to eat.

Hitler is afraid of the future; he is on the defensive; the National Socialist leaders are frightened.

Proselytes of Righteousness

(Continued from page 170)

eyssiere de la Croix (1661-1739), Royal Librarian at Berlin, justifying the drastic step which he had taken were included in the manuscript collection of the present writer.

The close of the eighteenth century witnessed two *causes celebres*—one in the East of Europe, the other in the West. There was living in Russia at this time a tax-farmer named Maruch Leibov, who was in close relations with the Czar's court. During his stay in Moscow, he came into contact with a retired naval captain named Alexander Voznitsin, whom he is alleged to have "seduced" to Jewish ideas. In consequence, he went to the little town of Dubrovna, near Smolensk, where Leibov's son initiated him into the Jewish faith. When the news became known, there was a universal scandal. The Captain and his instructor were arrested and taken to St. Petersburg, where they were subjected to ghastly tortures by the "Chancellery for Secret Inquisitorial Affairs." On July 15th, 1738, both were burned, in the presence of a crowd of spectators, on a public square in the capital.

Contemporary with this episode, though significantly different in its

consequences, was the famous case of Lord George Gordon. A younger son of the third Duke of Gordon, he had served successively in the Army, Navy, and Houses of Parliament, and in 1779 became the President of the United Protestant League, formed to oppose (with more bigotry, it is to be feared, than reason) the advance of Roman Catholicism. The agitation which he headed was responsible for the "No Popery Riots" in London in 1780. These led to his trial for treason, of which he was acquitted in the following year. In 1784, he again appeared as Protestant champion in the quarrel between the Dutch and the Emperor Joseph. But already, as it appears, his mind had been turning to Judaism: The Jewish authorities in London were too nervous to have anything to do with him. Accordingly, he went to Birmingham, where he was initiated into the Abrahamic covenant. From that moment, his life was that of the hyper-orthodox Jew, down to the smallest detail. He was careful to observe the dietary laws, kept his head covered on all possible occasions, allowed his beard to grow, and even objected to receiving Jews who were clean-shaven. This extreme degree of observance continued even during the long period, from 1788 onwards, when he was lodged in Newgate prison in consequence of libels upon the British Government and Queen Marie Antoinette: and a minyan of Polish Jews assembled regularly in his room there for holding service. He died in 1793, and was buried in St. James's Burial Ground, on the Hampstead Road: but his real place was in the Jewish House of Life.

(To be continued next month)

TWO rabbis, at opposite ends of Ohio, have been doing splendid good will work among Christian ministers. They are Rabbi Barnett R. Brickner of the Euclid Avenue Temple, Cleveland, and Rabbi Samuel Wohl, of the Isaac M. Wise Temple, Cincinnati. Each year they sponsor Institutes on Judaism in their respective cities, which are attended by very many ministers. The purpose of these Institutes is to acquaint the church leaders with the nature and content of Judaism and so promote a better understanding between the Jewish people and their Christian fellow-citizens. Rabbi Brickner's second Institute was held January 15.

WHAT'S happening in today's news is of deep personal concern to B'nai B'rith members

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RAYMOND MOLEY *Editor*

TODAY
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NEWS OF THE LODGES

500 Attend Cincinnati Installation Banquet

FIVE HUNDRED persons attended the installation dinner-dance of Cincinnati Lodge No. 4. President Alfred M. Cohen was toastmaster and

Brother Louis Kranitz, of St. Joseph, Mo., president of District No. 2, was the speaker of the evening.

An unusual feature marked the affair. Cincinnati Lodge rarely re-elects its president.

When the present President of the Order was president of Cincinnati Lodge, back in 1906, he was chosen for a second term, but from that day until this year the honor has not been bestowed upon any other. But now it has come to William Hyman, who was re-elected president of Cincinnati Lodge this year. He was paid a magnificent tribute by President Cohen.



William Hyman



After an impressive installation by Brother Kranitz, Brother Hyman, who made good his pledge of last year to double the membership of the lodge, solemnly promised President Cohen that by the end of 1935 Cincinnati Lodge would have at least 1,500 members.

Brother Kranitz spoke on "One More River to Cross." It was a brilliant analysis of the Jew's position in America today, and a plea for the kind of Jewish leadership which can be furnished only by B'nai B'rith.

Edward S. Horwitz, assistant monitor, was general chairman, and Mrs. Leonard H. Freiberg was chairman of the hostesses' committee. Brother Leonard H. Freiberg introduced the principal speaker.

366 New Members Sign Up in Philadelphia

AS we go to press, word is received that the Philadelphia lodges have obtained 366 new members in the Alfred M. Cohen Membership Campaign. The drive is far from completed in Philadelphia, and the total should reach 500 before it is over.

Harry M. Feinsinger of Mastbaum Lodge leads all individual member-getters with a record of 23. N. A. Laveson of the same lodge, and Joseph W. Salus of Har Sinai Lodge are next with 12 each. Benjamin Belach of Har Sinai obtained 11; Abraham Berkowitz of Joshua Lodge, 10; Dr. Louis Gershenfeld of Har Sinai, 9; Judge Joseph L. Kun, of Lincoln Lodge, 8; Albert A. Light of Har Sinai and Max Potash of Mastbaum 7 each.

ONE of the largest audiences in recent years was present when Rabbi Samuel Teitelbaum, Fort Smith, Ark., addressed a B'nai B'rith Day meeting of the lodge in Shreveport, La.



Installation of officers of Cincinnati Lodge No. 4—a brilliant assemblage.

Chicago Lodges Sponsor Drama



Miss Shaindel Kalish

THE B'nai B'rith lodges and auxiliaries of Chicago have undertaken a daring project by means of which they expect to raise Chicago's quota for the B'nai B'rith Wider Scope campaign.

They have engaged the Blackstone Theater for an entire week, February 7 to 23, inclusive, for the production of a play which was a roaring success during a six-months' run in London. Net proceeds will be turned over to Wider Scope.

Miss Shaindel Kalish, young Jewish actress of Chicago, will play the lead. Last year she made such a tremen-

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dous hit in "Girls in Uniform" that local critics vied with one another in paying her homage as the most important "find" in years. A march of triumph toward inevitable success was predicted for her then, and she has not disappointed anybody so far. She will be supported by a distinguished New York cast.

Charles K. Freeman, best known for his work in connection with Jewish Day at the World's Fair in 1933, will direct the production.

In accordance with B'nai B'rith tradition and consistent with its policy, ethical and educational values were not forgotten when the play was selected. It deals with adolescent youth—a subject with which B'nai B'rith is particularly concerned, as evidenced by the Order's sponsorship of A. Z. A. and the Hillel Foundations. Entitled "Sixteen," the pro-

TICKETS!

THOSE who wish to get tickets or further information about "Sixteen," the drama to be produced in the interests of Wider Scope at the Blackstone Theater, Chicago, from February 17 to 23, may do so by writing direct to

FRED BERNSTEIN
c/o B'NAI B'RITH

130 N. Wells St., Chicago, Ill.

duction tells the gripping story of a girl of that age who, upon the death of her father, finds herself at the head of the household. It has never before been produced in Chicago.

The Chicago lodges and auxiliaries have joined forces in this project, and expect to sell out the house for the entire week. There will be ten performances in all—seven in the evenings, and three matinees. A flat price has been agreed upon by the producers and the theater, and the net proceeds will be turned over in their entirety to the Wider Scope Fund, which supports B'nai B'rith's Anti-Defamation League, the Hillel Foundations, and A. Z. A.

Ordinarily, high prices are charged for benefit performances, but the opposite will hold true for "Sixteen." Except for the first night, the top price for tickets will be \$2.50—and no tax. These are regular box-office prices, minus the tax. The first night has been set aside as a gala social event, and will be replete with all the well-known first night atmosphere.

In addition to the thousands of Chicagoans who will attend the performances, large delegations are expected from the smaller cities near the metropolis.

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10th HILLEL FOUNDATION TO BE OPENED AT PENN STATE

B'NAI B'RITH's tenth Hillel Foundation will be opened in the autumn at Pennsylvania State College, it was announced at the conclusion of the annual meeting of the B'nai B'rith Hillel Foundation Commission, which met in Cincinnati January 15.

The new Foundation will be the only one in District No. 3. It was to have been established last year, but the District graciously ceded precedence to the application of the University of Alabama for a Foundation on condition that the next Hillel unit be granted to Penn State.

There are nearly 400 Jewish students at Penn State, which has a total student body of 5,000. The new Foundation will have the cooperation and support of the Pennsylvania State Federation of Sisterhoods, which in the past has been supporting a Jewish student organization on the campus.

Penn State is in a real college town, that is to say, it is located in a tiny community which is entirely devoted to the University. The new Hillel Foundation will thus supply the need that has long existed there for a rabbi, a Jewish cultural and social center, and an organization to represent Jewish students of all opinions.

More than 7,000 Jewish students will be receiving the benefits of B'nai B'rith Hillel Foundations when the new unit at Penn State opens. The Hillel Foundations now have a "min-yun", and are located at the following universities: Illinois, Wisconsin, Ohio State, Michigan, Cornell, Texas, California, Alabama, Northwestern, and Penn State.

President Alfred M. Cohen presided at the meeting of the Hillel Foundation Commission, and the following were present: Dr. A. L.

Sachar, National Director of the Hillel Foundations; Louis Cohen, Fort Smith, Ark.; Dr. Philip L. Seaman, Chicago; Fred Bernstein, Chicago; Rabbi Edward L. Israel, Baltimore; Rabbi James G. Heller, Cincinnati; Dr. I. M. Rubinow, Cincinnati; Morris D. Waldman, New York; and Dr. Nathan Krass, New York.



Plaque presented to Gov. Julius Meier at testimonial dinner.

Portland Lodge Fetes Governor Meier

REPRESENTATIVE citizens of Portland, Ore., attended a testimonial dinner sponsored by Portland Lodge No. 65 in honor of the retirement of Brother Julius L. Meier from the office of Governor of Oregon.

Rabbi Henry J. Berkowitz was toastmaster. Among the speakers were Roscoe C. Nelson, Willard Marks, and Miss Beatrice Walton, Gov. Meier's personal secretary. Leaders in the political and social life of the state were among those present.

Gov. Meier was hailed not only as a successful state executive, but as the finest type of American Jew. According to the *Portland Scribe*, as Governor "he analyzed one department after another, uprooted inefficiency, drove out dishonesty, and established order and rigid economy." But in his busiest hours he always found time to engage actively in Jewish life. He is a member of B'nai B'rith, the National Executive Board of the American Jewish Committee, president of the Federated Jewish Societies of Portland, president of Congregation Beth Israel and honorary president of the

Jewish Educational Association. The affair was one of the most brilliant in the history of the local community.

Veteran Member's Father Was Early Patriot

AS Lincoln's birthday approaches once more, some old letters have been produced which throw an interesting sidelight on the Civil War philanthropy of an American Jew, Nathan Grossmeyer, who owned a general merchandise business in Washington, D. C., at the time. The letters are in the possession of a son, George Grossmeyer, of San Diego, who has been a Ben B'rith for 48 years.

Shortly after the siege of Richmond, Nathan Grossmeyer forwarded \$300 to General Grant to be given to the soldier who should first unfurl the American flag over Richmond. A short time later he sent an additional \$100 to the Secretary of War for the same purpose. The letters referred to above are answers from General Grant and Secretary Stanton, thanking Mr. Grossmeyer for his generosity. The latter also was the first to propose to President Lincoln, whose personal friend he was, that a Hospital and Home for Federal Soldiers and Sailors be built, and to the project he donated \$1,000.

During the Civil War a Jewish soldier was informed that his mother was dying. Refused a furlough to visit her, he left the ranks without permission, and returned after the funeral. He was court-martialed and sentenced to a long term in prison. Through Mr. Grossmeyer's personal intervention with President Lincoln, the lad was soon released.

Mr. Grossmeyer came to this country in 1848, and after a long residence in Washington, opened a tobacco shop in Denver. During the War many religious bodies gave money to supply wounded soldiers with religious tracts. Mr. Grossmeyer's practical turn of mind is seen from the fact that on one occasion he donated \$100, but specified that it be used for tobacco. Years later, one of the many unknown recipients of this benefaction turned up in Mr. Grossmeyer's shop to thank him personally.

Penn State President Welcomes New Hillel

RALPH D. HETZEL, President of Pennsylvania State College, sent the following wire upon hearing that B'nai B'rith's tenth Hillel Foundation was to be established at Penn State:

"The administration gives hearty approval to the establishment of a Hillel Foundation in our college community."

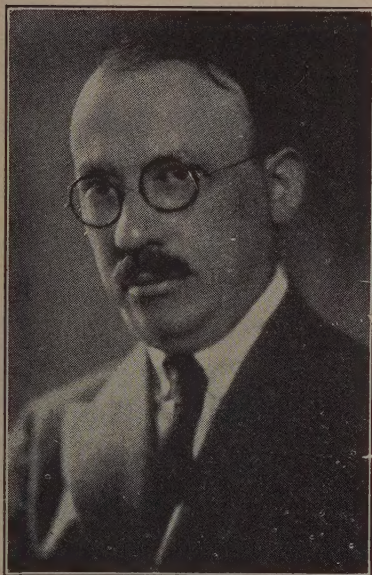
SUCCESSFUL MEMBERSHIP CAMPAIGN ENDED

IN these columns, during the past four months, we have been reporting the progress of the national B'nai B'rith Membership Campaign in honor of President Alfred I. Cohen's recent 75th birthday. The Campaign is now officially ended, and it is a joy to report that it was a huge success, a fitting birthday gift from a great Order to a great leader of Jewry.

Many thousands of new members were enrolled during the Campaign. But perhaps even more important was the stimulus the Campaign gave to the spirit of fraternalism, cooperation, and fellowship among individual members of the Order. Men by the thousands worked together in teams, met together for consultations and reports, studied together the achievements and the aims of the Order that they might better present B'nai B'rith to prospects. The educational value of such activities is immeasurable. In more communities than we can count, B'nai B'rith members, perhaps for the first time, congregated and discussed the role of the Hillel Foundations in building future Jewish leaders and followers; the A. Z. A. as a constructive force in the lives of thousands of Jewish youths; the Anti-Defamation League as the best weapon for American Jews to use in the fight on anti-Semitism of all kinds.

We have evidence that, as a result of the Campaign, many former members of the Order have come back into the fold; that many who were on the point of becoming delinquent paid their dues; that thousands who might never have been approached at all are now proud to call themselves B'nai B'rith. We know also that more thousands read the veritable flood of B'nai B'rith literature sent out from National Headquarters, and even if, for one reason or another, they did not join the Order, its message was brought forcibly to them, and they are its friends. Many of them can be signed up by diligent follow-up work of local committees.

And that brings us to the heart of this article: The Campaign is not over. Officially, of course, it is. But in reality every week should be sort of minor campaign week.



Joseph Herbach

Each lodge should get at least one or more new members every week in the year. Even reduced to such small figures, the total is startling. *If every one of the 400 American B'nai B'rith lodges were to get only one new member each week, more than 20,000 new members would be added to the Order each year!* Think of it! Think of the tremendous additional power for the good of all Jewry which would result from such strength!

The need for the Order to be an ever larger representative body of American Jews grows more acute all the time. Its magnificent leadership during the darkest days of German-Jewish distress; its program of Hillel Foundation and A. Z. A. work; its philanthropic activities; its Anti-Defamation League (admittedly the strong arm of defense of all Jews); and its adult Jewish education programs, as well as its ever-ready aid to all victims of catastrophes everywhere in the world—these entitle B'nai B'rith to the active support of every Jew in America. Slowly but surely it is winning that support.

The National Membership Campaign, as has been said, speeded up that process during the last quarter of 1934. Very many loyal members of B'nai B'rith throughout the country were responsible for the success

of the Campaign. Some of them have already been mentioned in the last several issues of the Magazine. To pay tribute to all would be impossible both because of limited space and lack of complete information. Some of them were content to do their part without any thought of even the very human and understandable desire for public recognition. In lodges large and small these devoted Sons of the Covenant went out into their communities and spread the message of the Order and signed up one, two, five, often more members. All hail to them!

But one there is who must be singled out for special tribute. We refer, of course, to Brother Joseph Herbach, National Director of the Campaign. He it was who first thought of such a Campaign, and suggested it to National Headquarters. District No. 3, whose secretary he is, cheerfully "loaned" him to Cincinnati, from which point he directed the Campaign. It was our privilege to work closely with him, and to learn to know not only the B'nai B'rith worker that he is, but the man, too.

He is no arm-chair executive. For months in advance of the official opening of the Campaign he toiled day after day, for long hours, in his office in Cincinnati. He organized the seven Districts, contacted no less than 2200 key men in hundreds of scattered cities, kept in daily contact with them, mapped out plans for them, sent them bulletins, went about some, speaking to them individually and collectively, even invaded our own Publicity Department and cooperated with us physically as well as mentally, and by working at tremendously high pressure, actually found the time and strength to be a leading factor in the local Cincinnati Campaign, which resulted in nearly 350 new members. At the expiration of his stay in Cincinnati he went back to his home, Philadelphia, and did the same thing there, cooperating simultaneously with New York. As a result, his health was affected for a time, although now we are happy to report that he is once more his jovial, hard-working self. He receives the acclaim of B'nai B'rith!

EDWARD E. GRUSD.

DURING December the Bellefaire Alumni of Detroit, Chicago, and Cleveland held their annual get-together to pay tribute to the memory of the late Dr. Samuel Wolfenstein, who was superintendent of the Cleveland Jewish Orphan Home from 1878 to 1914.

Death Ends Life-Long Ties of Jew and Gentile

DEATH ended a 40-year friendship between one of the outstanding political figures of the South and one of the most prominent B'nai B'rith workers of that section of the country with the passing of Hon. William W. Brandon, former Governor of Alabama and widely-loved humanitarian. At the funeral services, bowed in grief, was his life-long personal and political friend, Hon. Leon Schwarz, of Mobile, past president of District No. 7 and former Mayor of Mobile.

National fame first came to former Governor Brandon during the 1924 National Democratic Convention, at which his booming voice repeatedly proclaimed "Alabama votes 24 for Underwood". He was the son of a Methodist preacher and never deserted his staunch Christianity. Brother Schwarz is an equally staunch and outspoken Jew. As roommates at the University of Alabama 40 years ago, the two planned their futures together. They served together in the Spanish-American War. Brandon became Governor of his State, and appointed his friend High Sheriff of Mobile County; after which the latter became Commissioner and then Mayor of his city. During their entire careers, Brandon was a deacon and a Sunday School teacher in his church, and Schwarz a trustee or president of his synagogue, and active in B'nai B'rith.

MANY friends are mourning the recent death of Brother Myer Davidow, of Amos Lodge No. 136, Scranton, Pa. A prominent merchant and realtor, he was an outstanding philanthropist and art collector. Although most of his benefactions were made anonymously, he is known to have paid for the education of more than 50 local boys and girls. He also contributed heavily to local charities and welfare organizations. One of his largest gifts was \$50,000 to the Scranton Y. M. H. A. By the terms of his will, almost the whole of his large fortune was left to charity.

District No. 4 Mourns Passing of Sig. Lipman

B'NAI B'RITH generally, and District No. 4 in particular, are mourning the recent death of Brother Sigmund Lipman, Los Angeles, at the age of 63.



Sigmund Lipman

Brother Lipman was a member of the Order for more than 40 years, and three years ago was president of District No. 4. He came to the Pacific Coast from Poland 45 years ago, and lived in Portland until 1920, when he moved to Los Angeles for his health. Although he was active in Jewish affairs generally, B'nai B'rith was his favorite, and he is credited with having brought hundreds of members into the Order.

His benefactions to the needy, regardless of their religious faith, endeared him to communities throughout the entire Pacific Coast. He was a past president of Portland Lodge and a member of the District's general committee.

One thousand persons attended the funeral services, including many civic officials. The B'nai B'rith funeral services were rendered by David Blumberg, president of District No. 4, who also paid a magnificent tribute to Brother Lipman. Brother Edward A. Zeisler, secretary of the District, was present and extended the condolences of the Grand Lodge to Mrs. Lipman.

Oklahoma Conference Is Huge Success

FEATURED by a large attendance, a warm, fraternal spirit, and some fine oratory, the second annual conference of Oklahoma B'nai B'rith lodges, held in Ardmore, was a huge success.

Brother Myron Goldman, New Orleans, secretary of District No. 7, and Mrs. Edith Lashman, field director of the B'nai B'rith Children's Home at New Orleans, were among the chief speakers. Brother Ben Hirshland, of Oklahoma City, who is 84, was introduced as the oldest member, in point of service, in the District.

MORE than 300 couples attended the annual Chanukah dinner-dance of Mount Royal Lodge No. 729. In excess of \$600 was realized from the affair, and was turned over to the Camp which the lodge conducts each summer for some 600 boys of needy Jewish families in Montreal.

Maximilian Stein Dies in Berlin

B'NAI B'RITH'S German Grand Lodge has lost one of its outstanding leaders and scholars. Maximilian Stein, vice-president of the District, died at his home in Berlin after a lingering illness.

A little more than two years ago Brother Stein published a magnificent volume, "Vorträge und Ansprachen," which is one of the most valuable books in the library of the Constitution Grand Lodge in Cincinnati. It dealt largely with the splendid activities of the German District Grand Lodge, as well as with German and Jewish culture, philanthropy, and education generally. Brother Stein was a scholar and a gentleman, renowned in and out of the Order.

Credit Course Begins at Alabama Hillel

A TWO-HOUR credit course in the department of philosophy and religion is being given by Rabbi Samuel Cook, Director of the B'nai B'rith Hillel Foundation at the University of Alabama. It is entitled "A Historical Survey of Hebrew and Jewish Culture" and is open to all students of the University. The course takes the Hebrew prophetic personalities as its point of departure, dwelling on their permanent influence on subsequent world history and thought, and surveys the early history of the Hebrew people, demonstrating the sources of Jewish modern-day religious institutions and customs and tracing the main lines of Jewish development through the centuries to 1935.

CHARLES WEIL Lodge No. 279, Pine Bluff, Ark., recently initiated a large class in honor of President Alfred M. Cohen. An elaborate smoker and concert followed the ceremonies, and B'nai B'rith enthusiasm ran high in the large audience. The lodge celebrated B'nai B'rith Day on January 20 with Rabbi Ephraim Frisch of San Antonio, as principal speaker.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

ARYAN AND SEMITE

Editors, B'nai B'rith Magazine:

I have read the booklet entitled "Aryan and Semite," written by Professor Boas et al., and published by B'nai B'rith, and I want to compliment those who are responsible for this splendid contribution on the subject matter in which so many of us are interested. This booklet, together with the previous one by Dr. Kohler (also published by B'nai B'rith) will, in my opinion, be of great assistance in helping us inform the better class of non-Jewish citizens and I eagerly look forward to any such future publications.

Winnipeg, Can. A. E. CANTOR.

JEWS AND JURIES

Editors, B'nai B'rith Magazine:

It is to be regretted that there should be any misunderstanding arising out of the fact that Jewish jurors were excused from sitting on the jury hearing the recent libel suits brought by the Artkino Guild, Inc. vs. Edward H. Hunter and vs. the Industrial Defense Association, Inc., of which Hunter is executive secretary.

Four years ago Hunter and his Association published a statement about the Artkino Guild in which accusations were made, amongst others, that the Artkino Guild was an agent of Soviet Russia, that the Soviet Government was "largely Jew," and that the Soviet agents had committed about "every immoral, unmoral and unlawful act known to Satanic minds," and that their art sums up to just filthy nudeness and that this is done for the purpose of destroying the morals of the youth of this country."

When the cases came to trial in the Suffolk Superior Court before a jury, they were originally assigned by Mr. Justice Elias B. Bishop to Mr. Justice Lewis Goldberg, whose session was vacant when the cases were reached. As counsel for the Artkino Guild, Inc., and as a Jew, I felt that it was vitally important that the Artkino Guild, Inc., and the Jews in this community and in the country be vindicated so completely that no criticism could be leveled against the jury on the ground that it had been influenced by a Jew sitting as judge. This constituted no criticism of Mr. Justice Goldberg, whose reputation in and out of the Courts is of the highest. The cases were therefore assigned to Mr. Justice Franklin T. Hammond. I then appeared before Mr. Justice Hammond and requested that no Jew should sit on the jury in order that its verdicts might not be subjected to the same type of criticism.

Mr. Justice Hammond acceded to this request, and with the consent of counsel on both parties, excused three Jewish jurors who were already drawn. The jury verdicts were for the Artkino Guild, Inc., against both Hunter and the Industrial Defense Association, Inc., and this non-

Jewish jury thus found that the statements issued by Hunter and his Association were false, malicious, defamatory, and without justification.

Boston, Mass. REUBEN L. LURIE.

"SOURCE OF ENCOURAGEMENT"

Editors, B'nai B'rith Magazine:

For a long time the B'NAI B'RITH MAGAZINE has interpreted for me the hopes, the fears, and the aspirations of all Jews. I think that I doubly appreciate it because it continuously answered those problems which, as a boy reared in a small town without the advantages of a religious education, I was never able to answer for myself. Upon the laggards in the service of Judaism, the B'NAI B'RITH MAGAZINE is prompt to impress the error of their ways. By the same token those of us who are prone to swerve from our faith are made to remember a duty that is sacred.

In these times of economic stress, I do not pity myself that I find it doubly hard to obtain employment, due to religious prejudice met with on every hand. On the contrary, I am spurred to renewed effort in the realization that as I grow older I will come into a more complete understanding of my birthright. In happier days to come, I hope to be able to participate in the activities of B'nai B'rith, and I feel sure that many other Jewish young men find in your magazine a never-ending source of encouragement.

Dallas, Tex. LOUIS A. RIPPE.

LIKED PALESTINE ARTICLE

Editors, B'nai B'rith Magazine:

As an ardent B'nai B'rith worker and an ex-Chalutz, I wish to congratulate Dr. Joseph L. Cohen on his factual and picturesque article, "Palestine Needs Jewish Labor," in the August-September issue of the B'NAI B'RITH MAGAZINE. What a triumph it was to me to present it to certain Labor-Zionists who were in the habit of calling B'nai B'rith a reactionary organization towards Labor Palestine, towards the Histadruth! And how plain and realistically the article ends: "The Pyramid of the New Palestine must be based on Jewish labor," etc. Well, brothers, let's have more of those articles!

Weirton, W. Va. LOUIS FORGASH.

TRIBUTE TO LOUIS COHEN

Editors, B'nai B'rith Magazine:

I note what you say in an editorial in the November issue concerning the Y. M. C. A. and good will. May I tell you the situation in Fort Smith? We have a community of but 250 Jews, constituting considerably less than one per cent of the total population. Yet one of our people is a member of the Y. W. C. A. Board and

perhaps its most active leader. And then we have Mr. Louis Cohen, our own Louis.

Not only is he the president of the United Hebrew Congregation, the local B'nai B'rith lodge secretary (he has held that office for more than 25 years), the most active Ben B'rith, and the junior past president of District No. 7, but he is one of the most active civic and religious workers in town. He was for several years chairman of the local Red Cross Chapter and is still on its board. He is the director of the Lions' Club Tourist Park, and for some years he has been secretary of the Fort Smith Salvation Army unit. Last Thanksgiving at a service held in the Salvation Army Hall, Mr. Cohen and the Jewish people were paid a splendid tribute by the Army Colonel.

RABBI SAMUEL TEITELBAUM.
Fort Smith, Ark.

ARE JEWS ABUSED IN ARMY?

Editors, B'nai B'rith Magazine:

In a recent issue of your publication there was a letter written by a Mr. David Schwaryz. I certainly beg to differ with him in his remarks about the humiliations, persecutions, and other "tzores" he had while in the Army.

I have been in Government service for about 40 years and spent a large part of that time in the Army. I have been in a branch of the service which gave me contact with all the branches of the Army and Navy, and never did I see a regiment which did not have its quota of Jewish boys; there was always more than one. And I can say that during my service I never saw or heard of a Jew being persecuted or otherwise mistreated on account of his religion. In fact, religion plays a very small part in the rank and file, and among the officers persecution is out of the question. In my entire career, I came across only one case in which an enlisted man of foreign birth called a Jewish boy a "Christ-killer"—and he was promptly court-martialed and heavily fined. But when it comes to racial rallery, the Jew is not the only victim. How about the Italian, German, Irish?

Houston, Tex. LOUIS GINSBURG.

A WARNING IS ISSUED

Editors, B'nai B'rith Magazine:

I would like for you to warn the public, through the B'NAI B'RITH MAGAZINE, of a menace in this country. It is a young man who has visited this city and also the nearby one of Birmingham, Ala. Pretending to collapse from exhaustion, he obtains money under false pretenses. He has been successful and has been getting money principally from working people; he then proceeds to live in luxury. He assumes many fictitious names. Here he was David Rothstein, and claimed he was reared in the Jewish Home in New Orleans.

Bessemer, Ala. MRS. PHILIP RIPKO.



Brains Need Vacation, Too

A YOUNG RABBI decided to give a series of lectures during the summer on the philosophy of Judaism. One hot day he was out walking when he met a young woman who was a member of his congregation. He told her about his plans.

"Oh," she answered, "that's a splendid idea, rabbi. But I just couldn't come in this hot weather. I can do serious thinking only in winter when it's real cold."

The conversation then turned to other subjects, and the rabbi asked the woman what her plans were for the coming winter.

"Oh," she said again, "hubby and I are going to Florida in the winter. It's much too cold for us here in the city!"

In Vain, O Ballyhoo!

MRS. YIFFNIFF met Mrs. Goldberg while the "Romance of a People" was playing at the Public Auditorium in Cleveland.

Said Mrs. Yiffniff: "Have you seen 'The Romance of a People' yet?"

Mrs. Goldberg: "No. Why should I go downtown to see it? I'll wait until it comes to the Neighborhood Playhouse!"

Professional Pride

A BEGGAR approached Abie on the street and politely asked for a dollar.

Abie: "What! A dollar! My good man, you're asking too much. Now,

WINNERS of books this month are: Frederick Rabinowitz, Springfield, Mass.; Mrs. Louis Burnstein, Platte City, Mo.; Norman P. Cohen, Erie, Pa.; Sydney A. Eisenberg, Cleveland, O.; and Martin Landis, Camden, N. J.

if you asked for a nickel or a dime, you might get it, but a dollar is too much."

Beggar: "Mister, either give me the dollar or don't give me the dollar, but don't tell me how to run my business!"

Noblesse Oblige

A CHAUVINISTIC American died and went to Heaven and promptly began to boast about the glories of his native land.

"Do you know," he told a group of spirits, "that at Niagara Falls eight billion cubic feet of water flow over the cliffs every second!"

"Poof!" said Noah scornfully. "Dewdrops!"

A Good Reason

NORRIE: "Why was Ike taken off the football team?"

Morrie: "Simply a little misunderstanding. He was told to tackle the dummy, and the shlemiel knocked over the coach."

A Popular Man

BEN B'RITH No. 1: "You must find debt-collecting a thankless job. Nobody wants to see you, do they?"

Ben B'rith No. 2: "On the contrary, they all ask me to call again."

The Full Quotation

MR. JACOBSON was preparing the sermon he had promised to deliver in the rabbi's absence.

"What's that quotation about 'man proposes'?" he asked his brother.

The brother, who had recently been ensnared into a marriage with a debutante of the vintage of 1920, replied:

"Here it is: Man is only led to believe that he proposes. The dear girls in reality take care of that."

The Measuring Stick

CUSTOMER: "Why haven't you sent me a bill?"

Tailor: "I never ask a gentleman for money."

Customer: "But suppose he doesn't pay?"

Tailor: "Then I decide he isn't a gentleman, and ask him."

Sounds Logical to Us

MILTON needed help with his lesson on logic, so he went into his friend's room and found the latter eating lunch off the mantelpiece.

"Logic," groaned the friend, "is the bunk. Otherwise, how could a creature stuffed so full of a substance so soft as hay be so hard to sit on?"

Among Our Contributors

DR. JACOB R. MARCUS is Professor of Jewish History at Hebrew Union College. He received his Ph.D. at the University of Berlin. He is the author of the recently-published "Rise and Destiny of the German Jew."

DAVID J. SELIGSON is rabbi at Ventnor, N. J.

JUDGE I. M. GOLDEN, of San Francisco, is First Vice President of B'nai B'rith, and a nationally known civic and Jewish leader.

ALBERT A. WOLDMAN is an attorney who lives in Cleveland.

RABBI A. B. RHINE is secretary of the Leo N. Levi Memorial Hospital Association.

DR. ABRAHAM CRONBACH is Professor of Social Studies at Hebrew Union College.

PHILIP S. BERNSTEIN is Rabbi of Temple Berith Kodesh, Rochester. Recently he was selected as the rabbi to accompany a Catholic, priest and a Protestant minister on a good will speaking tour of the country.

LEE J. LEVINGER is Director of the Ohio State B'nai B'rith Hillel Foundation.

HAROLD BERMAN is a writer and translator living in New York City.

DAVID EWEN is an author and critic who lives in New York.

ELMA EHRLICH LEVINGER, of Columbus, O., is a popular author and educator.

JEWISH CALENDAR

1935

*Adar Sheni.....	Weds., Mar. 6
Fast of Esther.....	Mon., Mar. 18
Purim	Tues., Mar. 19
Rosh Chodesh Nisan.....	Thurs., Apr. 18
1st Day of Passover.....	Thurs., Apr. 18
*Rosh Chodesh Iyar.....	Sat., May 4
Lag B'Omer.....	Tues., May 21
Rosh Chodesh Sivan.....	Sun., June 2
Shavuoth	Fri., June 7
	Sat., June 8
*Rosh Chodesh Tammuz.....	Tues., July 2
Fast of Tammuz.....	Thurs., July 17
Rosh Chodesh Ab.....	Weds., July 31
Tisha B'Ab.....	Thurs., Aug. 8
*Rosh Chodesh Elul.....	Fri., Aug. 30
*Rosh Chodesh also observed previous day.	